

72. 10. 62
A
PLAINE DISCO-
VERY, OF THE WHOLE

REVELATION of S. Iohn: set

downe in two treatises: the one searching and
proving the true interpretation thereof:

The other applying the same para-
phrasticallie and Historicallie
to the text.

~~75. 12. 17~~
SET FOORTH BY IOHN NAPIER

L. of Marchiston. And now revised, corrected
and enlarged by him.

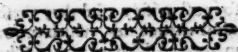
WITH A RESOLUTION OF

certaine doubts, mooved by some well-
affected brethren.

WHEREVNTO ARE ANNEXED, CER-

taine Oracles of SIBYLLA, agreeing

With the Revelation and other
places of Scripture.



EDINBURGH,

Printed by Andrew Hart. 1611.

Cum Privilegio Regia Majestatis.



To the Godly and Christian Reader.



Although the nature of the truth be of such force and efficacy, that after it is heard by the spirituall man, it is immediatly beleued, credited and embraced: yet the naturall man is so infirme, and weake, that his beleefe, must bee supplied by naturall reasons and euident arguments: Wherefore, many learned, and godly men, of the Primitiue Church, haue gathered out diuers pichie and forcible, naturall and Philosophicall arguments, to prooue and confirme the Christian faith thereby: As in the 1. Cor. 15. 36. Paul the learned and godly teacher of the Gentiles, perswading them to confesse the resurrection of the dead, induceth a marvellous pichie and familiar argument, by a natural comparisn of seede sowne in the ground, that first must die and be corrupt in the earth, and then doth it quicken vp and rise againe after an other forme, than it was sown into: And likewise other learned Doctors of the primitiue Church, writting to the Ethnicks, who sturred at the Virgins conception, and at Christs diuinitie, reasoneth with them on this maner: saying, Your gods (as ye beleue) hath conuersed with many women among you, and haue begotten many children, who haue wrought no miracles: & how can ye that so beleue, deny vs, that our great God hath begotten one Sonne, in whom diuinitie, and humanitie are conjoynd, seeing your cies and forefathers, haue seen so many and diuine miracles wrought by him, & in his name? And so most wisely vsed they these Gentiles own opinions and arguments against themselues, which mooued the malicious Apostate *Iulian* the Emperour, to discharge from Christians, the Schooles and learning of Philosophie, yelding the reason, because saith he, *Propriis pennis ferimur*, and as by that meanes many of the most learned Gentiles in these daies, were either mooued necessarilie to confesse the Christian Religion to be true, pure and holie: or then at the least were made so astonished, that they were not able to write or teache against it. So likewise, now in this second arising of the Evangelical truth, from the horrible Antichristian darknesse: it is not enough that this diuine Reuelation which discouereth the Antichrist be onely by simple af-

velation

482:06 1859:01

To the Godly and Christian Reader.

sertion interpreted, or historicallie applyed to the confirming of their zeale, that already knowes and detests that man of sinne and sonne of perdition: but also to the effect the fauourers of his errors may either be conuerted or then their mouthes bridled from calumniating the trueth, it is needfull that such necessarie reasons and sure arguments or at the least, such notable tokens be induced, as may make that interpretation vndenyable. And therefore being of purpose (by the assistance of the Almighty) to expound and open vp the mysteries of this Revelation, by a two-folde discourse, the one Paraphrastical, the other historicall, both confronted together: I haue thought good before that worke, to premit by way of introduction, a reasoning for the investigatiō of the truense and meaning of euerie notable myserie thereof, and to set the same in forme of Propositions, as neere the analytick or demonstratiue manner, as the phrase & nature of holy Scriptures will permit: and that for the better satisfaction of these naturalists, of whom happilie, God may either make true spirituall professors, or at the least, hereby bridle their opprobrious mouthes from calumniating the vndoubted trueth, when they see the naturall coherence of Gods mysteries so marueilously reuealing one another, that thereby the trueth of God, the history of his Church and person of the Antichrist are detected, and the very Antichristians induced necessarilie, either to confess themselves to bee hereby discouered or then must they deny the Scripture it selfe. And although I haue but of late attempted to write this so high a worke, for preuenting the apparant danger of Papistrie arising within this Iland, yet in trueth, it is no few yeares since first I beganne to precogitate the same: For in my tender yeares and barneage in Saint-Andrees at the Schooles, hauing on the one parte contracted a louing familiaritie with a certaine Gentleman, &c. a Papist: And on the other part, being attentive to the Sermons of that worthish man of God, *Maister Christopher Goodman*, teaching vpon the Apocalyps, I was so moued in admiration, against the blindnes of Papists, that could not most euidently see their seuen hilled citie Rome, painted out there so liuely by Saint Iohn, as the mother of all spirituall whoredome, that not onely burst I out in continual reasoning against my said familiar, but also from thenceforth I determined with my selfe (by the assistance of Gods spirit) to employ my studie and diligence to search out the remanent mysteries of that holy booke: as to this houre (praised be the Lord) I haue bin doing at all such times, as conveniently I might haue occasion: But (to confesse the trueth of the infirmite of man to the glorie of God) I found euer during all that long time, more fruit in one houres sobrietye, prayer and humble meditation, than in a thousand daies of curious or presumptuous inquisition: yea, the more subtilhe I searched, the more darknes I found, in so much, as curious inquisition rather discouraged me by finding out of doubts, then profited me by finding any resolution thereof: And so, when after long time spent, with litle knowledge, I

To the Godly and Christian Reader.

(iustitie & spairing of mine owne habilitie) became truly sorowfull and humble in heart: th n it pleased God, (to whome be the only glory) to giue me that grace to espy in shorte time, that wonderfull ouerture which in long time before I could not consider: So that then I beganne to take vp matters by their right beginning, and by most easie grounds, And to prosecute out the rest by their coherence in order, as is here set downe to the full resolution of all the former doubts. After the which although (greatly reioicing in the Lord) I began to write thereof in Latine: yet I purposed not to haue set out the same suddenlie, and far lesse to haue written the same also in English, til that of late, this new insolencie of Papiſts arising about the 1588. year of God, and dayly increasing within this *Iland* doth so picie our heartes, seeing them put more trust in Iesuites and seminarie Priests, then in the true scriptures of God, and in the Pope, and king of *Spaine*, then in the King of Kings: that, to preuent the same, I was constrained of compassion, leaving the Latine, to haste out in English this present worke, almost vnripe, that hereby, the simple of this *Iland* may be instructed, the Godly confirmed and the proud, and foolish expectations of the wicked, beaten downe. And where as after the first edition of this booke in our English or Scottish tongue, I thought to haue published shortly the same in Latine (as yet God willing I minde to doe) to the publike vtilitie of the whole Church. But vnderstanding on the one part, that this work is now imprinted, & set out diuerse times in the French & Dutch tonges, (beside these our English editions) & therby made publik to manie. As on the other part being aduertised that our papistical, aduersaries wer to write largie against the said editions that are already set out. Herefore I haue as yet deferred the Latine edition, till hauing first seene the aduersaries obiections, I may insert in the Latin edition an apologie of that which is rightly done, and an amends of whatſoeuer is amisse. Whatſoeuer therefore through haste, is here rudelie and in base language set downe, I doubt not to be pardoned thereof by all good men, who considering the necessitie of this time wil esteeme it more meete to make haste to preuent the rising againe of Antichristian darknes within this *Iland*, then to prolong the time in painting of language: Especiallie also, seeing herein purposely I preass: not to follow the particular ornat tearmes, of neither Scottes nor Englishmen: but rather contrarie for both their instructions, I vse, so much as I can, these words and tearmes, that be more common and sensible to them both, then proper or ornat to any one of them. Here then (beloued Reader) thou hast this work divided into two treatises, the first is the said introduction and reasoning, for investigation of the true sense of euery chiefe Theologicall tearme and date contained in the Revelation, whereby not onely is it opened, explained, and interpreted, but also that same explanation and interpretation is proved, confirmed, and demonstrated, by euident prooffe and coherence of scriptures, agreeable wick the euent of histories: The seconde is, the

To the godly and Christian Reader.

principal treatise, in the which the whole Apocalyps, Chapter by chapter, Verse by verse, and sentence by sentence, is both Paraphrastically expounded and Historically applied. This second and principall treatise, keepeth this order, that first before every chapter is premitteth the argument, nor of the literall sense of the chapter but of the true meaning and interpretation of the same. Thereafter (seeing all the chapters of the Apocalyps doe either describe the vision, or then expresse the prophetic) if the present chapter be descriptiue, every page thereof is divided in two columnes: in the first whereof is set the text by verses, in the second columnne: is set the Paraphrasticall exposition, answering verse by verse to the text of the first columnne: but if the present chapter be prophetically, then is every page thereof divided in three columnes, the first containeth the Text by verses, the second the Paraphrasticall exposition, thereof verse by verse, the third also agreeable therewith by verses containeth the historie or historical application, in the which, and by the which, the same prophetic is, or shall be performed. And if any chapter is partly descriptiue, partly prophetically, then where it is prophetically, there are three columnes, the first is the Text the second, is the Paraphrasticall exposition of the text. The third, is the historical application and accomplishment thereof. But where In that same chapter any parte is descriptiue, then are there forenent that part onely two columnes, whereof the first is the Text, the second is common to both the Paraphrastical columnne, & to the historical columnne, and therefore it passeth through, occupying the roome of both the second and third columnes, so that when yee read the second columnne, ye shall reade it with the second columnne, and when againe ye read the third columnne, yee shall also reade it with the thirde columnne: for it is such a common thing as agrees to bee reade with either of them. Furthermore, there is two drawne lines betwixt the Paraphrasticall columnne, & the Historical, within the which lines there is set downe the dates of times, by seals trumpets, viales, thunders and yeares of God, answering, to the precise time, in the which every Prophetic thereof was, or shall be performed. Moreouer, in case any part of the text may be thought to be wrong translated, any part of the Paraphrase wrong expounded; or finally, any part of the historie wrong applied, ouer briefly handled, not sufficientlie prooued, or hauing neede of annotations: I haue therefore forenent, every doubtfull and needful place of the Text, Paraphrase, and History set markes of the ordinarie letters of *a, b, c,* &c. In the Paraphrase, and after the end of the whole chapter haue subioyned Notes, Reasons, and Amplifications marked correspondencie with the like letters of *a, b, c,* &c. by the which Notes and amplifications, nor onely the breuie of the Paraphrase and historie is supplied, but also by reasons, proofes, and arguments of scripture therein insert, the whole smaller doubts thereof are resolved, And as toward the greater doubts, they are referred to the first treatise wherein they are at length and demonstratiuely prooued. So

To the Godly and Christian Reader.

the note here in the second treatise, doeth onely quot the proposition of the first treatise, that proues that present assertion. And because this whole work of Reuelation concerneth most the discouerie of the Antichristian and Papisticall kingdome, I haue therefore (for remoouing of all suspicion) in all histories and prophane matters, taken my authorities and cited my places either out of Ethnik auctores, or then Papisticall writers, whose testimonies by no reason can be refused against themselves but in matters of diuinitie, doctrine and interpretation of mysteries (leauing all opinions of men) I take me onely to the interpretation and discouerie thereof, by coherence of scripture, and godly reasons following thereupon: which also not only no Papist, but euen no Christian may iustly refuse. And forasmuch as our scriptures herein are of two sortes, the one our ordinary text to the other extraordinary citations, In our ordinarie text, I follow not altogether the vulgar English translation but the best learned in the greek tong, so that (for satisfying the Papists) I differ nothing from their vulgar text of *S. Ierome*, as they call it, except in such places, where I proue by good reasons, that he differeth from the Original Greek. In the extraordinary texts of other scriptures cited by me I follow euer *Ieromes* latine translation, where any controuersie stands betwixt vs & the Papists, & that moueth me in diuers places to insert his very latine text, for their cause, with the iust English thereof, for supply of the vnlearned. And hereof it commeth that our quotations are according to the sections & verses of *Ieromes* translation, printed in Antwerp by *Plantine*, ageing also with the great concordances of *Robert Staphane*. In other texts not controuerted the English text it alone is sufficient in a Scottish or English treatise, & therefore omit we the Latine. Further as concerning my citations of ancient & vn suspect writers, I haue chosen the same out of the most old & faithful copies, chiefly those that be found in old Popish libraries and imprinted by Popish Printers, but as for the new copies and latter editions, there is a malicious ordinance obserued in these latter daies, by the which, Friars of *Louane*, & other Papistical correctors eiketh paireth, & peruerteth al good & rare books, causing first one sort of them to be imprinted vnder their testimoniall, so that as that, same testimoniall therein imprinted beareth, nothing is left therein that may be contrarious to the Romane Church although the Authour by his true edition had neuer so much inweighed against Rome. Thereafter all the remnant Popish Printers do follow these new peruerted Coppies, in their latter editions without any testimoniall, as being warranted by the faide first testimoniall & this is most euident to be seen by their booke intituled *Index Expurgatorius* Praying therefore all good men to beware of these, We desire earnestly with our hearts so to proceede hereinto, that truth may come to light, and that such groundes may be laide, as thereby the ignorant and simple Reader may be best instructed, the godly and learned Christian most surely confirmed, and the arrogant and obstinate calumniator ratherest coufounded and put to silence. But forsomuch as

To the Godly and Christian Reader.

th is our good intention, and godly purpose, doeth alwayes proceed of a very tender and fraile vessell, and that as all liquors, (how precious soeuer) doth take some taste of their vessels: So this holy work may in some things (though not espied by my selfe) taste of my imperfections. Therefore humbly I submit these imperfections whatsoeuer, to the gentle correction of euery wise and discrete person, who in the motion of Gods spirit iudgeth vprightly, without envie or partialitie. Praying all good men to haue me apardoned of whatsoeuer is amisse: for although I haue not done herein perfectly as I would, yet zealously as I could, knowing that the poore widowes mite was acceptable vnto the Lord: for euery man hath not gold, siluer, silks, & purple to offer to the work of the Sanctuary: to me (as saith *Ierome*) it shall be much, If I may purchase wooll, or flockes, to offer to that holy work. And surely, this that I haue, how small soeuer it be, till God enlarge me with more, I offer it gladly vnto the glory of God and edification of his true Church. To God therefore the disposer of this, and all other Godly workes and meditations, who liueth and reigneth eternally in Trinitie and Vnitie, be glory praise laude and thanks, for euer and euer, Amen.

The booke this bill sends to the beast,
Crauing amendement now in heast.

GOD first to Iohn in Pathmos me presents,
Who sent me syne the seuen Kirkes vntill:
As fourth I saue with the two Testaments,
Gods truth to teach, in witnesssing his will:
Thou bloudie Beast, & cruellie did kill,
In sack of schismes sealing vp our sense,
Our corps vnkend then stonished lay still,
Til seuentie years eighteen tims passed hence:
But now since comd is vntil audience
Gods word from heauen the voyce of veritie,
Quickning these corps with true intelligence,
So long suppress by thy subtilitie:
I plaine proclaime and prooue by prophetic,
That thou, O Rome, raisd vp on hilles seuen,
Citie supreme and seat of Sodomie:
Vnder whose reigne our Lord to death was driuen;
And many Martyrs rmdelie rent and riuen:
Art Heire and Eroie to great Babylon,
Whereby her name here God hath to thee giuen,
Thou whore that sittest the bloudie beast vpon:
Thy dayes are done, thy glory now is gone.
Burnt shall thou be, and made a Den of Deuils.
Flee from her then my flocke, leaue her alone,
Lest that ye be partaker of her euils:
For doth at hand approach the latter day,
When Christ his Church shal reigne with him for ay.

Apoc. 1. 1. 9.
Apo. 1. 11.
Apo. 11. 3. 7.
Apoc. 11. 7.
Apoc. 11. 3.
Apoc. 11. 8.
Apo. 11. 3. 9
Apo. 11. 11.
& 14. 6. 7.
Apo. 11. 12.
Apo. 11. 11.
Apoc. 11. 2.
and 15. 8.
Apo. 10. 11.
Apo. 17. 9.
Apoc. 17. 18.
& 11. 8. note
(m) thereof.
Apo. 17. 6.
and 18. 24.
Apoc. 17. 5.
18. & pro. 23
Ap. 17. & 18.
Ap. 17. 1. 3. 6.
Ap. 17. & 18.
Apoc. 18. 2.
8. 9.
Apo. 14. and
17.
Apoc. 14. 14.
15. Propof.
23.
Apocal. 11.
14.
Apoc. 11. 15.

Table of the Conclusions introductiue to the Revelation, **and proved in the first Treatise.**

The first Treatise, is an introduction to the knowledge of the Revelation, expounding by prooffe and demonstration the meaning of

Dates and chiefe reckonings hid vnder tearmes,

Affaires and chiefe matters concerning

Vulgare and vsed, such as New and strange, where with is dated

Gods servants, whole Gods greatest enemies, at true, and holie

generally, particularly
 a day for a 42. moneth
 year, a week 1260. pro-
 for seven pheticali
 years, a mo- daies: three
 neth for 30. great dayes
 years, and an half
 a year for and a time,
 a year of times, and
 years, half a time,
 or three, proofed to
 hundredth & be all one
 three score date, propo-
 years, propo- sition 15.
 ved in the and every
 1. propo- sition of them
 on. to meane
 a thousand,
 two hundred and three
 score Iulian years, propo-
 sition 16.

he histo- The prophecy
 rie of S. to the worldes
 Iohn his end, whereof.
 daies: vn- The The
 der the pro- ende
 tearmes of pro- and
 7. fales, gres is
 whereof, dated
 the first by 7. daies,
 begins, the last trum-
 An Chri. 29. prop. pets, or
 8. the last which thun-
 An. Chri- both ders,
 sti. 7. 1. ar pro- ved to
 to meane be one
 An- gels
 tion 7. of
 and eve- propo-
 ry one sition
 of them Gods
 indureth 2. and har-
 one of vest,
 them both
 doeth pro-
 ued

Church with her
 contents Gods his
 is tearmed throne in years, be
 Gods Tem- heauē, pro- ginning
 ple in hea- 17. whereof An. 300.
 vé, Pro. 20 the written prop. 34
 and a wo- word is testifyet bond
 man clad by the but only
 with the two witnes from rais-
 Sunne, ses proofed sing of
 prop. 22. to vniuersal
 be the two warres,
 Testaments, whereof prop. 35

Sathan who is
 is tearmed bounde
 1000. years, be
 Two Two
 nati- Beasts
 ons, A ten horned beaſt, ſignifying by the twentie ſoure propo-
 Gog and Magog and Magog proofed (by the
 and Magog proofed (by the
 and two
 proposition) to be the Papiſtes
 & Mahometans, whose armies are
 all one with those
 of the sixte trum-
 pette or viall, as is
 proved in the 33.
 proposition.

endure 245. years, gathered by the third
 and fourth propositions, and proved by
 the fifth proposition: and the first beginneth
 Anno Christi, 71. proposition, 6. and the last
 beginneth anno. Chriſt. 1541. and ends An.
 1786. at the farthest prop. 10.

only by the twenty five proposition, who is pro-
 ved to be the Pope, by the twenty fixe propo-
 sition, whose reign of a thousand, two hundred
 sixtie years, beginneth Anno Christi 300. or
 316. at the farthest, proposition, 36.

Christi 1541. prop. 12. & every one of the first three
 that goeth before the day of iudgment, to indure
 49. years, prop. 13. making the latter day to fall be-
 twixt the years of Christ 1688. & 1700. by prop. 14.

on, the whole Latine or Romane Empire, with
 the A. richriſt deſcending of the ſame, of which Ro-
 man or Latine Empire, the ſeat and Metropolitan
 Citie Rome, is meand and repreſented by Baby-
 lon in the twentie three proposition. To this ten

horned beaſt and Roman or Latine Empire (as is proved in the twentie ſeuē proposition) appertaineth

An Image, proofed by
 the 28. proposition to be
 theſe degenerate prince
 that only in name and
 thewe, are Romane Em-
 perours.

A mark, proofed by prop
 30. to be the league of ſer-
 uitude profeſſed to the
 Romanes by their ſubied:
 noted afterwarde by the
 Pope with viſible marks, which by the 32. prop. are

A name, proofed by the
 twentienine proposition,
 to be the name of the La-
 tine or Romane Empire,

A number of 666. af-
 ſigned by the text.

Latinos
 & croſſes of ſal kinds.

Theſe Propoſitions are ſet in this table after their natural order, but in the Treatiſe following, they are placed do-
 monſtratiuely, ſo the effect every propoſition may be proved by the former propoſitions



THE FIRST AND INTRODVCTORY

TREATISE, CONTAINING
a searching of the true meaning of the Re-
velation, beginning the discoueriethereof
at the places most easie, and most eident-
lie knowne; and so proceeding from the
known, to the proouing of the vn-
knowne, vntil finallie, the whole grounds
thereof be brought to light, after the
maner of propositions.

THE FIRST PROPOSITION.

*In propheticall dates of daies, weekes, moneths and yeares, e-
uery common propheticall day is taken for a yeare.*



His Proposition is pro-
ued, by appearance, by
a law, by practise, and
by necessitie. By ap-
pearance, because the
common weeke is called
a weeke of daies, as in
Genesis (according to
IEROMS translation)

Imple hebdomadam dierum

*1. Reason
by appea-
rance.*

Gen. 29. 27

Ordinarie

i. Fulfil a weeke of daies. And the common yeere is

Weekes

B

called

Iere. 28. 3.

11.

1. Mach. 1.

30.

Ordinarie

yeare.

Extraor-

dinarie

Weeke.

Extraor-

dinarie

yeare.

† Iosephus

Scaliger de

emen. temip.

† 2. By a

Law.

Exod. 23.

Leuit. 25

3. By pra-

ctise.

Num. 14.

34.

Ezec. 4. 5. 6

4. Upon

necessitie.

Dan. 9. 24

called a yeare of daies, as *adhuc duo anni dierum*. Within two yeares of daies: and *Post duos annos dierum*: after two yeares of daies: Inferring thereby, that there is another weeke of yeares, containing seauen yeares, as the common weeke containes seauen daies. And another yeare of yeares, containing 360. yeares, as the common yeare (not intercalar) among the Hebrewes and Grecians, contained † 360. daies. † Secondly, by the Leuitical law, (which is the figure of all propheticall veritie) it was instituted, that as in the common weeke, fixe daies were for labour, and the seauenth for rest: so should there also be a weeke of yeares, in the which the land should be fixe yeares laboured, and rest the seuenth: Making so the common weeke of daies, to resemble the figuratiue weeke of yeares, and so consequently, every day to resemble a yeare. Thirdly, by the propheticall custome and practise, every day represented a yeare: as in Numb. *Iuxta numerum 40. dierum, quibus considerastis terram, annus pro die imputabitur, & 40. annis recipietis, &c.* After the number of fourtie daies, in which ye searched out the land, the yeare shall be counted for a day, and in fourtie yeares ye shall receaue, &c. And in Ezech. *Ego autem dedi tibi annos iniquitatis eorum numero dierum, &c.* And I haue giuen thee the yeares of their iniquitie by the number of daies. And afterwards, *Et assumes iniquitatem domus Iude 40. diebus, diem pro anno, diem inquam, pro anno dedi tibi.* And thou shalt beare the iniquitie of the house of Iudah fourtie dayes, a day for a yeare, euen a day for a yeare, I haue giuen thee. Fourthlie, vpon necessitie of saluation, all Christians must confesse, in the seuentie weekes of DANIEL, a day to be taken for a yeare, extending in the whole to 490. yeares, otherwise that prophecie

of the *Messias* comming, would not fall vpon the just time of Christs comming, as necessarily it ought to doe. So then, a propheticall day is a yeare, the weeke seuen yeares, the moneth thirtie yeares (because the Hebrew and Grecian moneth hath thirtie daies) and consequently, the propheticall yeare is 360. yeares. Besides this common propheticall day, there is an other great and extraordinary day, where of hereafter shall be spoken.

Iosephus
Scaliger de
emend.
Temp.

Of this
great daye,
re ad pro-
position 15.

2. PROPOSITION.

*The seuen Trumpets of the 8. 9. and 11. chapters,
and the seuen Vials of the 16. chapter are
all one.*

THIS is prooued, in that both the seuen Vials, and also the seuen Trumpets are the seuen last plagues: The seuen Vials, in that by the text they are called, *The seuen last plagues*: these same being hereafter called, *The seuen golden Vialles, and the seuen vials of the wrath of God*. As to the seuen Trumpets, the last containeth the day of judgement, as testifies the Angels oath, swearing, *Quod tempus non erit amplius, sed in diebus vocis septimi Angeli, cum cæperit tuba canere, consummabitur mysterium magnum Dei, &c.* That there shal be no more time, but in the daies of the seuenth Angel, when he shall blow the trumpet, the great mysterie of God shall be finished. Which mysterie, **PAVLE** to the Corinthians, maketh the latter day and resurrection, saying, *Ecce, mysterium dico vobis, &c.* Behold, I declare vnto you a mysterie. And againe, *In momento, in ictu oculi, in novissima tuba (canet enim tuba) & mortui resurgent: In a moment, in the twinkling of an eye, at the last Trumpet, (for the Trumpet shall blowe,)*

1 Reason,
Accord of
time.

Apoc. 15. 1
& 7.

Apoc. 16. 1

Apoc. 10. 6

This great
mysterie of
God is the
resurrecti-
on.

1. Cor. 15
51.

2. Agree-
ance in
searmes &
circumsta-
nces.

and the dead shal rise. And seeing then the seuen trumpets follow one an other in order, in the eight, ninth, tenth, and eleventh chapters, and the last containeth the day of judgement, and generall resurrection: Therefore must the seuen trumpets be also the seuen last plagues, and consequently, they & the seuen vials must be all one. Moreouer, for confirmation hereof, they agree in their principall termes: the second trumpet with the second Vial: the third trumpet with the third Vial: the fourth trumpet with the fourth Vial: the sixth trumpet with the sixth Vial, the seventh trumpet with the seventh Vial: So, that thereby wee may be sure, and conclude both those trumpets, with those Vials, & also the rest of the trumpets, with the rest of the Vials, respectiue in purpose, meaning, time, & in all other circumstances, to be one and the selfe same thing.

3. PROPOSITION.

The starre and locusts of the fift trumpet, are not the great Antichrist and his Cleargie, but the Dominator of the Turkes and his armie, who began their dominion, in anno Christi 1051.

BY the former proposition, the fift Vial is al one with the fift trumpet: But in that Vial (saith the text) there arose such a plague against the seate of that Antichristiā beast, that his kingdome was darkned, and they did gnaw their tongues for sorrowe. So that this may no waies be himselfe that arose against himselfe, but rather some other godlesse tyrant like him, whom we shall prooue to be the Apostate *Mahomet*, and his locustes the Turkes: First, by the name of their Chieftanes: secondly, by the space of their oppression done to pretended Christians in

their

their first dominion : thirdly , and last of all , by all the tokens and circumstances contained in the text. As to the first, they shall haue (saith the text) their king, whose name shall be in Hebrew *Abaddon*, and in Greeke *Apollyon*, & in Latine (as S. IEROM translateth it) *Exterminans*, and in English a destroyer, or a waster. But so it is, that trying from language to language the names of princes, yee shall only finde both their temporall and spirituall kings names to signifie the same, that *Abaddon* in Hebrew, and *Apollyon* in Greeke doeth : for their temporal king is called *Turca*, which is asmuch to say , as a Waster or destroyer , as testifieth P. *Melancton* in *Canon* his * *Chronicles*. And their spiritual kings name *Mahomet* *, signifieth *delens* , a destroyer or waster : and beside that , it signifieth also a Messenger or Angel, most agreeable with this text , where he is also called, the Messenger or Angel of the depths. Therefore, these locusts by the name of their Chieftaine agreeth certainly to be the Turkes. † Secondly, as to the space of their oppresssion done to pretended Christians. These locusts (saith the text) had power giuen them not to kill but to vex those who had not the seale of God in their fore-heads siue moneths, which being prophetically taken , (because this is a prophecie) maketh just an hundredth and fiftie yeares, as is prooued by the first proposition. And so long continued the Turkes in oppresssing & spoyling the pretended Christians, before the Empire of the *Tartarians* arose, to wit, from the daies of *Zadok* their first dominator. Anno *Christi*. 1051. to the time that *Changius Chan* of *Tartarie*, did begin in anno *Christi*, 1201. that Empire which subdued them. So

Hier. de int.
nominum.

1. Reason,
agreement
of names.

Both their
temporall
kings name
Turca, is
Abaddo,
a destroy-
er.

Chro. lib. 1
fol. 8. & lib.
5. fol. 107.

Hier. de.
int. nominu.

And their
spirituall
kings name
Mahumet
is *Abaddon*,
a destroy-
er.

† 2. Reason
Accorde
of time.

3. Accord
of circum-
stances.

Read IOH.
BALEVS
in the end
of his pre-
face upon
the Image
of both the
Churches, citing Cuspinianus and Biblianders testimonie,
that Mahomet granted Christ, and speaketh truly of him, and yet made
defection from him.

then by the time of their oppressiō done to pretended Christians, these locusts agree to be the Turkes. Thirdly, and last of all, the whole circumstances and tokens of the text, agrees most conueniently with the *Turke*, as at length our paraphrastical & historical discourse shal prooue. Wherefore, the *Star*, mentioned in the fift trumpet that before had fallen downe from heauen, and his *Locusts* that arose, must needs be the *Mahomet*, who fel frō his former Christiā profессион, & became an Apostate, and out of the smoke of his heresie, stirred vp the Turkes to be his armie.

Churches, citing Cuspinianus and Biblianders testimonie, that Mahomet granted Christ, and speaketh truly of him, and yet made defection from him.

4. PROPOSITION.

The Kings of the East, or foure Angels, specified in the sixt trumpet or sixt vial. cap. 9. & 16. are the foure nations, Mahometanes beyond and about Euphrates, who began their empire by Otoman, in the year of Christ, 1296. or thereabout.

1. Reason,
Mahometanes
angels
or messen-
gers.

2. Mahometanes
Kings of
the East.

3. They
are foure
nations: &

4. families

FOR prooffe hereof, there needeth no other argument, than the perfect concord of the whole tokens of the texts, cap. 9. & ca. 16, agreeing so in euery point with that historie, that no other history can be applied thereto. For first, cap. 9. they are called Angels, that is to say, Messengers euill or good, executors of Gods will: So were these *Mahometanes* messengers sent of God, to scourge the Christians falling away. Secondly, cap. 16. they are called Kings of the East: & so are these Mahometanes indeed Kings of the East. Thirdly, they were in number foure (saith

the

the text) so were there of these *Mahometanes* foure chiefe nations, to wit, *Turks, Tartarians, Saracens,* and *Arabians*: and foure imperial or royal families, to wit *Assimbeis, Candelors, Caramans,* and *Ottamans* Fourthly, they were hitherto bound (saith the text) about the riuer *Euphrates*, & so haue they their residence about *Euphrates*, where they were so bound and tyed 100. years, by ciuill & intestine warres, betwixt the *Turks & Tartarians*, that they came not by west *Euphrates* to make cōquest, til after this yeare of Christ 1296. after which time, the whole mahometik empire ouer the most part of the said foure nations, came frō the other three families, in the only hand of *Ottomannus* their first Emperour. Fifthly, these were appointed (saith the text) at this time to slay the third part of men. And so did they, what by corporal, and what by spiritual death, slay, cōquest & poyson with heresie, all *Asia* & much of *Europe*, euē the large third part of the world. Which propertie can be attributed to none other hitherto, but to the said Mahometike armie, which exceeded far, any armie heard of in Christiā histories. And therefore, sixtly, are they numbered to so great a multitude in the text, to wit, two hundred thousand thousands horsemen. Seuently, as out of the mouths of the deuil, the Antichristian beast, & this fals *Mahomet*, proceeded out three vn-cleane spirits, stirring vp the world to battell, as the Text specifies: So, by the history it is found, that out of their mouths proceeded such inspirations of the deuil, and deuilish exhortations, that stirred vp (in fiery wrath, in smoking heresie, and in sulphurous and bitter auarice) the whole world to battell: that is to saye, these Mahometanes, Emperours

4. Bounde
at *Euphrates*.

5. Appoin-
ted to slay.

6. Their
great mul-
titude.

7. Their
three diue-
lish exhor-
tations.

Hier. de.
inc. nomin.

of the whole *Orient*, against the Antichristian beast, supream head of the *Occident*, to fight in *Armageddon*: that is to say, to fight in the mountaine of the chosen fruite, and in the mountaine of the Euangel, euen in *Asia minor*, and *Europe*, and in other lands of the Christians, and among Gods elect fruit, & chosen professors of his Euangel, troubling them on both sides, which at length and orderly shall be found in our paraphrasticall & historical Discourse, together with all the rest of the smaller circumstances contained in the text. So, then by these perfect properties we conclude, the sixt trumpet or Vial, to be spoken of the great Empire of these foure nations Mahometanes, which began about the yeare of Christ 1296. vnder their first Emperour *Ottomannus*.

Conclusion

5. PROPOSITION.

The space of the fift trumpet or vial, containeth 245. yeares, and so much also, euery one of the rest of the trumpets or vials doe containe.

SEing at the powring out of the fift vial, or sounding of the fift trumpet, the Turkes began their dominion vnder *Zadok*, in Anno Christi 1051. by the third proposition: and by the fourth proposition, at the sounding of the sixt trumpet, and powring out of the sixt Viall, the whole foure nations Mahometanes began their great Empire about the yeare of Christ 1296. Therefore, the fift Trumpet or Viall indured from the 1051. yeare, to the 1296. yeare, which is the space of 245. yeares. Now, that euery one of the rest of the Trumpets or Vials doeth con-

1. Reason
Equalitie. First, because in euery distribution, equalitie is most

appa

apparrant and probable, and so these seven ages, termed by trumpets and vialles, appeare to haue no reason, why one should be longer and another shorter, but rather all alike. Secondly, as in those 245. yeares, the effects of the fift Trumpet and Viall were performed (as now is prooued) so by our paraphrasticall and historicall Discourse, you shall finde, that in the former 245. yeares, the effect of the fourth Trumpet and Viall, and in the 245. yeares before these, the effect of the third Trumpet or Viall was performed: and consequently, the effects of euery one of the rest of the trumpets or Vials were performed in their owne space of 245. yeares, ingendering so in these intervals of 245. yeares a perfect harmonie and analogie betuixt the prophetic and historie. Thirdly, because euery one of these ages are tearmed and distinguished by the sounds of trumpets here, as the *Iubilies* were in* *Leuiticus*. For there, at the end of euery 49. yeare, and beginning of the 50. yeare the trumpets sounded, making betuixt euery sounding thereof 49. yeares precisely for a Iubilie intervall without any oddes, as the name *Iubilicus* betokens, which signifieth a Trumpet or Cornet: Therefore, must those ages also containe certaine whole Iubilie intervalls, precisely without any oddes: otherwise, apparantly, they would not haue bene limited here by the soundes of Trumpets, as the Iubilies are. Then, if euery one of these ages doeth containe foure Iubilies, which is 196. yeares, or fixe Iubilies, which is 294. yeares, the one shall be so fewe, and the other shall be so manie, that the historie could not agree thereto: Therefore, siue Iubilies, which is 245. yeares (as

2. *Performance of effects.*

3. *Their distinguishing by sound of trumpets.*
Leuit. 25. 9
Of this, reade our Solution of doubts, concerning the Iubilie.
Hier. de int. nominū.

4. *Great changes e-
uery 245.
yeares.*

Carion. lib.
4. de Henr.
4. Imp.

490. yeares
the fūall
terme of
Empires.

5. 245,
yeares are
the iust
half of Da-
niels 70.
Weekes.

6. The
ancient o-
pinion of
Iewes.

the middest betuixt extremities) agreeth exquisi-
lie. Fourthlie, it is founde in histories, that great
mutations of Empires followed neere by 245. yeares
one after another: as, *Ierusalem* was destroyed Anno
71. Anno 316, or thereby, *Constantine* transported
the Imperiall seate from *Rome* to *Byzantium*, which
is *Constantinople*. And in *Rome*, Pope *Syluester*, is said
then to haue begunne the Papisticall kingdome.
Anno 561, *Naxos* recovering *Rome*: and after many
burnings, repairing it, contracted peace with the
Ostrogottes. About the yeare of Christ 806, *Charle-
maigne* receiued the newe Empire of Germanes and
Romanes. Anno 1051, *Zadok* began the first domi-
nion of the Turkes. Anno 1296, or soone after, *Ot-
toman* began the first Empire of the foure nations
Mahometanes. Last of all, about the yeare 1541.
arose our true professors against the kingdome of
Antichrist. And euery one of these great mutati-
ons followed neere by 245. yeares one after ano-
ther. And this mooueth *Carion*, and other Historio-
graphers, to affirme by diuers obseruations, that
fue * hundreth yeares (as grosselie they thinke, or
rather more exactlie, 490. yeares) is *fatalis periodus
imperatorum: the fūall period of Empires*, for that it is a-
bout twise 245. yeares. Fiftlie, 245. yeares, is the
iust halfe of the great Iubilie, or seuentie weekes of
Daniel, containing 490. yeares: And because the
world would not stand whollie seuen of these great
Iubilies: therefore *S. Iohn* by the Spirit of God diui-
deth seuen halfes of the great Iubilie, among the se-
uen Trumpets or vials. Sixtly, there are bookes of
the Iewes, containing (as they alledge) doctrines
proceeding from the mouthes of the Patriarches,

affir-

affirming euery great Angel of seuen, to rule the world 490. yeares, which wee (wanting the warrant of Scripture) can neither affirme nor condemne. Alwaies (if it be so) the halfe thereof, to wit, 245. yeares is taken in stead of the whole, because (as is said) the time to come to the worlds end, would not containe seuen of these whole diuisions, and to containe fewer diuisions than seuen, that had bene repugnant to the propheticall manner, that diuides all by seuen: as seuen scales, seuen trumpets, seuen vials, seuen thunders, &c. So then, for conclusion, euery Trumpet or Viall endureth 245. yeares.

6. PROPOSITION.

*The first Trumpet or Viall began at
the Iubilie, in Anno
Christi, 71.*

SEing by the third Proposition, the fift trumpet or viall began in Anno 1051. And that by the fift proposition euery trumpet or viall containeth 245. years, it must needs follow by just count, that the first trumpet or viall began in Anno 71. The second in An. 316, The third in An. 561. The fourth in anno 806. The fift (as is already proued) in An. 1051. The sixt also in An. 1296. The seuenth in An. 1541. And that this 71. yeare of Christ, and consequentlie, the first yeare of euery trumpet or Viall was Iubilie, you may consider by the discourse of *Josephus Scatiger de emendatione temporum.*

*Prouen by
induction.*

*71. yeare, a
Iubilie
yeare.*

*More
heereof,
read in our
Solution
of doubts.*

7. PROPOSITION.

The last of the seven seales, and first of the seven Trumpets or vials, begin both at once, in Anno 71.

THIS appeareth evidently, for euen by the text (cap. 8.) the seventh seale being opened, that verie houre, the seven Angels receiued their trumpets to blow, for hauing said in the first verse, *and when he had opened the seventh seale, there was silence in heauen about halfe an houre*: hee subjoyneth immediatly (vers. 2.) *And I saw the seven Angels, &c. receaue their seven Trumpets.* And further, after he hath shewed (vers. 5) how Christ powred out the fiery coales of his wrath, in reuenge of the blood of his Saints, (which doubtlesse, was vpon *Ierusalem*, which shead it) incontinent he subjoyneth (verse 6. and 7.) that then the seven Angels prepared themselues to blow: *And the first blew his trumpet, &c.* So therefore, iustlie at this destruction of *Ierusalem*, in Anno Christi 71. make wee both the last seale, and first Trumpet or Viall to beginne. And this is also confirmed by the former calculations, which come backward from the sixt Trumpet or Viall precisely, to the yeare of this destruction.

The reasons hereof, read in our Solution of doubts.

8. PROPOSITION.

The first seale beginneth to be opened, in Anno Christi 29. compleat.

THIS is prooued by this reason. The opening of the first seale (cap. 6.) and out-going of one riding vpon a white horse, &c. is interpreted to be the word of God, in the 19. chapter, vers. 13. which

Gods word victorious.

past.

passed out victoriously, conquering and piercing our hearts with the arrowes of fervencie and godly zeale. This behooved onely to beginne at that time that Christ was baptized, and began to preach and open vp the sealed doctrine of our saluation, which was in the end of the 29. year of the age of Christ: and about the beginning of his thirtieth year (as *Luke* testifieth) So, then consequently, the first scale beginneth to be opened about the end of the said 29. year of the age of Christ.

Christs preaching, opened the scales of saluation.
Luk. 35. 23

9. PROPOSITION.

Every Scale must containe the space of seven yeares.

THe first Scale beginning to be opened in Anno Christi 29. as by the former proposition is proved, we say, that the second scale beginneth in Anno Christi 36. The third beginneth in Anno. 43. The fourth in An. 50. The fift, in An. 57. The sixt in An. 64. And finallie, the seventh beginneth in Anno 71 proceeding ever equally by seven yeares internall, for these reasons. First, because in all distributions, equality is most apparant and probable: and truth it is, that the first scale could not begin at the terme and year of Christ 29. proved by the former proposition, and the seventh scale at the tearme of the year of Christ 71. proved by the seventh Proposition, and proceed equally: vnlesse that euery scale containe seven yeares. Secondly, because in proceeding, and giuing seven yeares to euery scale, ye shall finde the effect of euery scale to be performed within the seven yeares of that scale: And so the harmo-

Induction.

1. Reason,
equality
probable.

2. Performance of
effects in
euery seven
yeares.

3. *Reckoning with-
in a Iubile
is made by
weekes of
yeares.*

†Exod. 23.
Leuit. 25.

4. *These
seales are a
part of Da-
niels sealed
Weekes.*

Dan. 9. 24.

†Dan. 12. 9.

nie to be perfect betuixt these seales and the just historic, as in our paraphrastical and historicall Discourse shall appeare more at large. Thirdly, because all compts of yeares within a Iubilie, were reckoned among the Levites and Prophets† by weekes of yeares, every weeke containing seven yeares, as the Jewes doe obserue yet vnto this day: and this space of seales opening, proceeding from the yeare of Christ 29, to the Iubilie in Anno. 71. is lesse than a Iubilie intervall, for it is but 42. odde yeares: and therefore the diuision ought of necessitie to fall by weekes of yeares, or by seven yeares. Fourthly, the Angel in DANIEL† reckoneth 70. weekes. of yeares betuixt the commandement to build *Ierusalem*, and the latter destruction of *Ierusalem*, including the *Messias* comming. And this Angell calleth his words closed & sealed, *Sermones clausi & signati: words closed and sealed*: whereby justly these 70. weekes may be called sealed weeks. Now, because these 42. odde yeares of the seales are certainlie a part of the seven-ty sealed weeks of DANIEL: Therefore, we may justlie, affirme these seales to be sealed weekes, and so consequentie every one of them to containe seven yeares.

IO. PROPOSITION.

*The last trumpet and Vial beginneth anno Christi
1541. and should end in anno
Christi, 1786.*

SEing by the third Proposition, the fift Trumpet or Viall began in anno 1051. And by the fift proposition, every Trumpet or Viall containeth 245. yeares, it must needs follow that the seventh Trum-

pet

Trumpet or Vial began in Anno Christi 1541. and consequently it should end 245. yeares after: which is in Anno 1786. Nor that I meane, that that age, or yet the world shall continue so long, because it is said, † that for the Elects sake, the time shall be shortened: but I meane, that if the world were to endure, that seventh age should continue vntill the yeare of Christ 1786.

By induction.

Mat. 24. 22

II. PROPOSITION.

The seven Thunders, whose voices are commanded to be sealed, and not written [cap. 10. 4] are the seven Angels, specified cap. 14. verse 6. 8. 9. 14. 15. 17. 18.

THis tenth chapter doeth agree with the twelfth of DANIEL almost in euery poynt: there doth he likewise shew, that those verie selfe-same mysteries are sealed, yet but for a time, saith the Angel, in these words, *Tu autem DANIEL, claudes sermones, & signa librum usque ad tempus statuum, &c.* But thou, O DANIEL, close vp the words, and seale the booke, vntil the appoynted time. And againe, he saith, *Vade DANIEL, quia clausi sunt signatique sermones, usque ad praefinitum tempus.* Goethy way, DANIEL, for the words are closed and sealed vntil the appoynted time. This time that these mysteries were closed, appeareth to be the time of darknesse alreadie past, vnder the Antichristian errors, now hope we in God, that those mysteries are able to be found out, seeing that time is expired. Then to our purpose, let vs conferre the tokens of the seven thunders, with the tokens of the seauen Angels, specified in the fourteenth chapter, and we shall finde them to agree. For first, at the comming

Dan. 12. 4. and 9. 13.

Mysteries no longer closed. Reasons of Analogie. 1. The Booke and euerglasting Gospel opening.

Apoc. 10.2

8.9.10.11.

Apoc. 14.6

2. The

*mighrie**voice of**both.*

3. They

*both are**called my-**stries.*

Mar. 13.32

1. Cor. 15.

51.

4. They

*both sea-**led up.*

5. The one

*called thū-**ders, and**a thunder**goeth be-**fore the o-**ther.*

Apoc. 14.2

Conclusion

of the seuen thunders, Christ doeth offer the open booke of his trueth. (So ca. 14.) the first of the seuen Angels bringeth the euerlasting Gospel, and openly preacheth out the same. Secondly, cap. 10, Christ by the mightie voice of his word, as a roaring Lion in the mouthes of his preachers, proclaimed the truth: then came the seuen thunders: so also (cap. 14.) the voice of Gods heauenly elect is heard as the mightie sound of waters, & as thunder (ver. 2.) Then came orderlie the seue Angels (ver. 6. 8. 9. 14. 15. 17. & 18) Thirdly (cap. 10) the seuen thunders are sealed vp as a mysterie. So likewise (ca. 14) those seuen Angels are preparers and reapers of Gods great haruest, and what mysterie is more sealed than that, as testifieth † Marke, saying, *De die autem illo vel hora, nemo scit, neque Angeli in cælo, neque Filius, nisi Pater:* But of that daye and houre knoweth no man; no not the Angels which are in heauen, neither the Sonne but the Father: And Paule to the 1. Cor. saying, *Ecce, mysterium dico vobis, &c. Beholde, I shew you a mysterie, &c.* Fourthly, (cap. 10.) the thunders are commanded to be sealed, and not to be writtē plainly. So (ca. 14) they are so sealed, that they are neither named duellie with their former name of thunder: neither are they placed in their due place, which should haue bene in the tenth chapter, but here are called Angels, and placed in the fourtenth chapter. Fiftlie (chap. 10.) they be called thunders, and yet are sealed: So (chap. 14) though they be sealed with the name of Angels, yet for a token that they be the seuen thunders, he describeth the sound of great thunder going before them. Then for conclusion, in respect of the harmonie betuixt the seuen thunders and seuen Angels of Gods great haruest,

we conclude them both to be one.

12. PROPOSITION.

The first of the seven thunders, and the seventh and last Trumpet or vial, begin both at once in Anno 1541.

IN the eleuenth chapter it is said, that at the blast of the seventh Trumpet, the kingdome of the world becommeth Christ his kingdome: that is, the kingdome of the Antichrist, & all other prophane kingdomes shall fall, and Christ his kingdome shall be spread and enlarged ouer all: And this can no other waies come to passe, but by the preaching of the Euangel, which was of newe opened vp, and preached at the comming of the first Angel, whom the Text saith, to haue † *Euangelium aeternum, ut euangelizaret sedentibus super terram: An euerlasting Euangel, to preach vnto them which dwell vpon the earth.* Which Angell, by the former proposition, is prooued to be the first of the seven thunders: Therefore, it followeth consequentlie, that the new restoring of the Euangel, the seventh Trumpet or Vial, & the first thunder, or thundring Angel, come all at once. And therefore, by the tenth Proposition, they began in Anno Christi 1541. For confirmation hereof, after the end of the sixt Trumpet, completed in the ende of the ninth chapter: in the beginning of the tenth chapter, where the seventh Trumpet appeareth to beginne (the sixt being newlie ended) ye shall finde there declared, how Christ proffereth the open booke, & manifest doctrine of the Euangel, & then immediatlie that verie time, while as Christ by his Ministers, preached and proclaimed out that ma-

Apoc. 14:6

The restoring of the Euangel, Anno 1541. beginneth the seventh trumpet or vial, & the first thunder or Angell.

nifest

nifest word, as with the mightie voice of a Lion: incontinent (I say) that verie time (verse 3. the seuen thunders began to vtter their voice: And so the beginning of the voice of the seuen thunders, or voice of the first thundering Angel commeth at once with the completing of the sixt Trumpet, and beginning of the seuenth: although the very latter blast of the seuenth Trumpet be not then come.

13. PROPOSITION.

Euery one of the first three thundering Angels containeth a Iubilie, and then the last foure all at once compleateth the day of indgement.

DAN. 12. 9.

Apoc. 10. 4

† Great

dates di-

vided by Iu-

bilies.

* Each An-

gell of the

first three

thunders to

contein 49

yeares.

† 1541. 1.

thunder in

this Iubily

the Euang-

gell preached

† 1590. 2.

thunder pro-

claimeth the

fall of Babylō

to the year 1639.

3. thunder threatning to repentance to the year, 1688.

neth

The first part of this proposition, is at the command of the Angel in DANIEL, and in the Revelation so sealed & closed, that be no part of those texts may it be gathered, how long euery thunder or Angel of the great haruest doeth follow after other: yet after the custome, both of the Leuites and Prophets; † who diuide all great dates by Iubilies, and small dates by weekes of yeares, we judge most apparantlie, this last age to be diuided by Iubilies: * and so euery thunder or Angel of these three that are said in the text (ca. 14. ver. 16. 8. & 9.) to preceed Gods great haruest, to containe 49. yeares, † beginning the first (by the former proposition) at the yeare of Christ, 1541. who (verse 6. and 7) preached his euerlasting Euangell to the yeare of God, 1590. † Which yeare, beginneth the second thundering Angel (verse 8.) and continueth proclaiming the finall decaie and fall of Babylon; to the yeare of Christ, 1639. Which yeare, the thirde thundering Angel begin-

neth

neth, who (verse 9.) is stiled the third Angel, and he continueth exhorting and threatning these of the last dregs of the Antichrist to repentance, to the yeare of Christ, 1688. Where the fourth thundring Angel, euen Christ himselfe (vers. 14. & 16.) enters actually vnto his great haruest, to gather vp his elect, at the warning of the fift Angel, euen Gods holie Spirit (vers. 15) Like as contrarilie, the sixt thundring Angel, executor of Gods fiery and fierce wrath (mentioned vers. 17. and 19) is admonished and warned (verse 18) by the seuenth Angel commander thereof, to cut downe and tread out the vines of the earth, in the wine-presse of Gods wrath: And so by these last foure Angels or thunders (to wit, by Christ himselfe, and by his whole ministering Angels, vnder the figure of these last Angels) all the whole great day of Gods haruest, and latter judgement is accomplished.

14. PROPOSITION.

The day of Gods iudgement appeares to fall betwixt the yeares of Christ, 1688. and 1700.

Although it be said in *Marke*, that the day of iudgement & houre thereof, none doth know, yea, not the Sonne, but the Father only: yet let none be so base of iudgemēt as to conclude thereby, that the yeare or age thereof is also vnkowne to Christ, or vnable to be knowne any waies to his seruāts, by reason that first in that same part of *Mark*, Christ letteth vs not only see, that he knew the age & yeares, neere the which that day should fall, but also to the effect, that wee may likewise fore-know the same; he giues vs diuers indices & foretokēs, which he could not, nor would not haue fore-warned, if hee had

*The great
haruest ga
thering in
of his elect.*

*Destruction
of the
reprobats.*

Mar. 13. 32

*Reasons
that the
latter day
may neer-
ly, (though
not precise-
ly) be kno-
wen.*

*1. Christ
teacheth
the foreto-
kens.*

bene

2. Reason,
because
that fore-
knowledge
might now
mooue re-
pentance
& amend-
ment.

Why death
& the lat-
ter day are
concealed
till they ap-
preach.

Mat. 24. 37
3. It shalbe
fore-war-
ned as No-
ahs flood
was.

bene vtterly ignorant of the time thereof, or yet had minded that we should neuer haue fore-knowne the age and appearant yeares thereof, although the precise day and houre be only knowne to God. Secondlie, although the Spirit of God hath hitherto concealed these mysteries from them whom the knowledge thereof might haue endamaged: yet that prooueth not, that the same shall be hid from vs, to whom the knowledge thereof might bring repentance and amendment: for as the foreknowledge of death, to him that were to liue long, might make the forke-knower negligent of his dutie to God, & careful to provide inordinatly for his long life here: Where through God hath made the houre of death vncertaine till it aporoach. Euen so, if the foreknowledge of the latter day had bene granted to men any waies long before it come, that long assured continuance of the world, foreknowne by them so long before, had made them to become more carefull *per fas & nefas* for their families and posterities, that were long to stande, than for that heavenly kingdom, that was long to be delayed. And therefore, was that mysterie iustlie by the prouidence of God, closed from our predecessors: but cōtrarily, so soone as that day beginneth to approach, God by his Scriptures, shall make the age and yeares thereof to be manifested, as a spurre in his mercie, to mooue the elected sinners to repentance, and a testimonie in Gods justice, against the hard-hearted mis-beleeuers, continuing in sinne. Thirdly, and for confirmation of the former, Christ testifieth, that his coming shal be like vnto the flood of *Noah*, before the which, the world being admonished, both by *Noahs*

prea-

preaching, and by the visible building of the Arke, would not the more repent, nor amend their liues, till vnawares they were all destroyed: & is God now otherwise then he hath bene? *Is he* (saith the scripture) *a man, that he shal repent that now, which he did then,* and forbear the like? Nay, but contrarily, he shall make his owne to be fore-seene of this time, aswell as of that time, seeing it is now as necessarie, that Gods Ministers exhort vs to repentance, of that coldnesse of charitie, and al other vices that abound in this last age, and to terrifie vs with the certaine and assured approaching of the latter day, and destruction of the world by fire, aswell as the longsome building of the Arke, the deeds, gesture, and apparant preaching of *Noah*, was a fore-warning 120. yeares to the olde world, that for their vnlawfull liues, & other their horrible vices, they should be destroyed by water. Fourthly, that the yeares or age of the latter day is not vnknowne to Christ, nor euer vnsearchable to his seruants, is certaine by *Daniel*, to whom, although it is said, *Vade DANIEL, quia clausi sunt signatique sermones hi: Goe thy way DANIEL, for these words are closed and sealed: As to the Apostles, Non est vestrum scire tempora: It is not for you to knowe the times, for that their time was far from the latter day,* yet, saith *DANIEL* of the time of reuelation, *Signa librum ad tempus statutum, multi pertransibunt, & multiplex erit scientia, Seale the booke till the appointed time, manie shall goe to and fro, and knowledge shall be encreased:* meaning, when as the due time beginneth to approach, these dates shall be knowne, for knowledge shall then abound. And againe he saith, *Impie agent impii, neque intelligent omnes impii, porro docti intelligent.*

1. Reg. 15.
29.

Gen. 6. 3.
1. Pet. 3. 19

4. *Daniel*
prophecies that in
their latter
daies, know
ledge of my
steries shall
abound.

† Dan. 12. 9
† Act. 1. 7
Dan. 12. 4.

Dan. 12. 10

5. Seeing the
devils doe
know there
of, Christ
and his E-
lect cannot
be ignorant.
† Mat. 8. 29
1. Pet. 2. 4.
Iude 6.

Apo. 12. 12

6. In vaine
were it pro-
phesied, if
it were not
to be under-
stood.

Conclusion
of the possi-
bilitie to
fore-know.

The wicked shall doe wickedly, and none of the wicked shall haue vnderstanding, but the wise shall vnderstand. Fiftlie, this age or apparant years of the latter day, are neither vnsearchable to Christs servants, nor vnknowne to himsele, seeing it is euident, that the Devils haue a certaine fore-knowledge thereof, in that they said to Christ, † Venisti huc, ante tempus torquere nos? Art thou come hither, to torment vs before the time? meaning, that although they are continually reserued in feare and dread, yet (as Peter and Iude testifie) their chiefe tormēt is not vntil the latter day, which they knew was not to be at that time. Again, it is said in the Reuelation, Latamini cæli, &c. Va autem terra & mari, quia descendit Diabolus ad vos, habens iram magnam, Sciens quod modicum tempus habet. Therefore, reioyce yee heauens, &c. and woe to the inhabitants of the earth, and of the sea, for the Deuil is come downe vnto you, which hath great wrath, knowing that he hath but a short time. So then, seeing the Deuill hath great wrath in the latter daies, and doeth know that his time is short, shall we say, that Christ shall be ignorant of that, which the Deuill doeth know. Sixtly, to what effect were the Prophecies of DANIEL, and of the Reuelation giuen to the Church of God, and so many dates of yeares, and circumstances of time, fore-shewing the latter day, contained thereintill, if God had appointed the same to be neuer knowne or vnderstood before that daye come. Therefore, assuring our selues, that all these Prophecies of the latter day shall be knowne and manifested to Gods Church, before Christ come to judgement: let vs conferre all these prophecies and propheticall figures thereof together, and we shall finde thē come so neere to one time, that verily the

matter

matter is wonderfull. And first (beginning at the Symbole of the Sabbath) it is thought by the most learned, that the sixe daies of labour, weekly obserued, doth meane & bear the symbole of 6000. yeares, that mankind shall indure the trauels and cares of this world: and that is confirmed by *Peter*, who speaking of the day of iudgement, noteth, that a thousand years shall be as one day in Gods sight: and a day as a thousand years: And so consequently, the sixe dayes of worke, to represent sixe thousand yeares: after the which sixe thousand yeares of worldly trauels and cares, then shall come our æternall Sabbath & rest, in the glorie of heauen, signified by the seuenth daies rest: For that truely, there is no institution appoynted by God to *Moses*, which (besides the ciuill commoditie) had not also a spirituall figure: And sure it is, that no figure appeareth more consonant with these sixe daies of worke, and seuenth day of rest, than the present miseries of this world, and æternall Sabbath hereafter. Secondly, and agreeable with the former, there is a sentence of the house of *Elias* reserued in all ages, bearing these wordes: *The world shall stand sixe thousand yeares, and then it shall be consumed by fire*: two thousand yeares voide or without lawe, two thousand yeares vnder the law: & two thousand yeares shall be the daies of the *Messias*: And for our offences, which shall be manie and great, shall these yeares lacke which shall lacke. Thus farre saith *Elias*: Now, the tearme of these 6000. yeares doeth expire, about the 2000. yeare of Christ, which terme, both by the said saying of *Elias*, and by Christs owne saying in *Matt.* appeareth to be shortned. † And therefore, thirdly, by *Daniel* wee shall

Inquisition of that foreknowledge.

The first is the Symbole of the Sabbath.

2. *Pet.* 3. 8.

2. *The sentence of the house of Elias.*

† 3. *Daniel* dateth both the resurrection
Mat. 24. 22

approch

Dan. 12.

Apoc. 19. 5
6 7.

Dan. 12. 11

approch nearer that tearme: for he in his 12. chap in-
treating both of the first resurrection (which is the
resurrection from the Antichristian errors) and of
the second resurrection, which is the generall resur-
rection from the dead: such an Angel, as afterwards
appeareth to JOHN (*Rev. 10*) teaching him concern-
ing the latter day, doth here appeare to DANIEL,
swearing solemnly a tearme of propheticall daies to
euerie one of those questions, doubted of by the
Prophet: of which, the greatest tearme is expressed
to be 1335. propheticall daies, which (by the 1.
proposition) meaneth 1335. yeares, whose begin-
ning is determined in these words, *And from the time*
that the daily sacrifice shall cease, and the abomination put
to desolation (or made desolate) shall be 1290. daies: blessed
is he that awaiteth and abideth to the 1335. day. As if he
would say, from that time that both the Iewish dai-
ly Sacrifice shall utterly cease, and the abominable
rites of the Gentiles be abolished, to the compleat-
ing of the great resurrection from the Antichristi-
an errors, and utter decay of his kingdome, shall be
1290. yeares, and then blessed shall he be that abi-
deth and remaineth constant in the small time, that
shall be betwixt that and the latter day, which shall
fall in the 1335. yeare, from the taking away of the
said Iewish ceremonies, and Gentiles superstitions.
But so it is, that these were neither actually taken
away by Christs passion, neither in the destru-
ction of *Ierusalem*, neither other waies else, till mira-
culouslie in the daies of *Iulian* the Apostate, Anno
Christi 365. This Apostate, having in despite of
Christ, ordained the Iewes to build vp and re-
paire the Temple of *Ierusalem* on the one part, and

on the other part, hauing sent his Legates to offer Sacrifice in the chiefe Ethnicke Temple of the *Gentiles* in *Delphos*, and to consult with that *Oracle* of *Apollo* there, God sent his thunder from aboue, and earthquake from beneath, and thereby over-welmed both those chiefe Temples* about one time, so vtterly, that to this day al the Iewish daily Sacrifice of the one, & the abominable Ethnick superstitions of the other, haue ceased, and bene put to vtter confusion and desolation. But if (after the opinion of some learned men) this text doeth meane in the original Hebrew, not the *Abomination* to be put in *Desolation*, but contrarily, *†*a desolating and wasting *Abomination* to be set vp, together also, with the taking away of the former and foresaid daily Sacrifice: In this case appearingly, the same date is not the lesse established: *†*for who was a more horrible and wasting *Abomination*, than was the foresaid *Iulian*, that blood-thirstie Apostate, together with his detestable, idolatrous and magicall decrees, which publikelie he erected and set vp, to bring *Christiannisme* to vtter desolation. So that howsoeuer this *Abomination* be expounded, either passiuely, to be made desolate, as the Gentiles chiefe abominable and idolatrous *Oracle* of *Apollo* at that time was made desolate, or actiuely, that the *Abomination* should make a wasting or desolation, and that that wasting *Abomination* should be then erected, as the abominable Tyrant and Apostate *Iulian* was promoted Emperour, and his cruell decrees of persecution at that time set out: Euen alwaies in that verie same 365. yeare, all the foresaid accidents occurred: for in that one yeare both first the foundations of the

Carion.
Chro. lib. 3
*The temples of Ierusalem & Delphos destroyed at one time anno 365.
& the daile sacrifice ceased, and abominable Ethnick superstitions, then were put to desolation.
† A desolating abomination set vp.
*Iulian Apostat, and his detestable decrees were a Wasting abomination.

1. Occurrence.

2. Occur-
rance.

3. Occur-
rance.

1700. the
ende of all
wonders.

4. Reason,
by the ages
of the thun-
ders.

The latter
day be-
twix 1688
and 1700.

A confir-
mation
hereof.

Jewish Temple of daylie Sacrifice: as secondly (in the passiuve sense) the said Temple of the Ethnicks *abominations*, in *Delphos*, were by thunder and earthquake both destroyed: as thirdly (in the actiue sense) that *abominable Julian*, and his decrees for desolating & devouring Gods seruants, were then set vp. Therefore from this yeare of Christ 365. we are commanded to reckon 1335. yeares which falleth in Anno 1700. And then (saith DANIEL, vers-6.) shall be the end of all wonders, euen the wonderous and great day of the Lord: But yet, as the foresaid prophecie of *Elias*, defined by whole thousands, is by DANIEL more narrowly defined by 17. hundreth. So it appeareth that the last prophecie of the Revelation should most narrowlie of all point out the same by odde yeares: for the which, now wee proceed to that last Prophecie of the *Revelation*. Fourthly therefore, it is reasoned in the former proposition, that euery thundering Angell of three, contained 49. yeares, and then commeth the great Day of the Lord: and by the 12 Proposition, the first thundering Angel, began in An. 1541. to which adde thrise 49. yeares, which is 147. yeares: and so by that account, the latter day wil fall in An. Christi, 1688. Wherefore, appearingly betwixt this 1688. yeare, according to the *Revelation*, and the 1700. year, according to DANIEL, the said latter day should fall. And for further confirmatiō hereof, there is a number put in the end of the 14 ch. of the *Revelation*, which appeares to be a date of the latter day: for that chapter altogether speaketh of the Lordes great haruett, & latter judgement. There (saith *Iohn*) the blood came out of the Wine-presse vnto the horse bridles, by the space of a thousand and fixe

hun-

dreth stades or courses : as if appearingly, hee would meane metaphoricallie, as wine may bee thought to flowe from the presse, or the blood of slaine men in a fiede, to ascende to the horse bridles: so, æternallie shall the torment of the wicked ascende, after that a thousand and sixe hundreth yeares be accomplished : For, these *Stades* agree well to meane yeares, seeing a *stade* is that race or course, that one may be thought to runne with one breath, before hee beginne to renewe his breath againe : as one yeare is that race or course, that the Sunne maketh in a circuit, before he beginne to renewe his circuit againe. Now, counting therefore, a thousand and sixe hundreth yeares, from the time that this was written, which was about the 97. yeare of Christ, as *Eusebius* in his Chronicle saith, or in the ende of the raigne of *Domitian*, as *Irenæus* saith, which was in Anno Christi 99. The end of the count shall fall about the yeare of Christ 1697. or the yeare 1699. which is betuixt the said terme 1688. and 1700. And so the difference of these dates is but smal, and if the time of histories were surely written and obserued, it may be thought, that the difference would be either lesse, or vterlie nothing at all.

The termes of this account, are 1697. or 1699.

15. PROPOSITION.

The 42. moneths, a thousand two hundreth and threescore propheticall daies, three great daies and a halfe, and a time, times, and a halfe a time mentioned in Daniel, & in the Reuelation, are all one date.

*Dan. 7. 25.
Dan. 12. 7.
Apo. 11. &
12.
Apoc. 13*

lib. de emen
dat. tempot.

Three great
daies and
a halfe, are
1260. pro-
pheticall
daies.

† 1 Reason,
by reckon-
ning.

2. One in
purpose.
Apoc. 11. 7
Read pro-
position 21.

Apoc. 11. 2
Apoc. 13. 5.

EVerie moneth among the Grecians, contained
thirtie daies precisely, as witnesfeth *Iosephus*
Scaliger, and so consequentlie, fourtie two moneths
are æqual to a thousand two hundreth, & threescore
daies. Also, three great daies and an halfe, are æquall
to them for these reasons. † First, by reckoning,
because three daies and an halfe, after the prophe-
ticall manner (prooued in the first proposition) is
three yeares and an halfe: and then counting (after
the Gracian manner) twelue moneths in the yeare,
and thirtie daies in euerie moneth, these three
yeares and a halfe (called in the text, three daies
and a halfe) will be fourtie two moneths, or a thou-
sand, two hundreth and threescore daies just. Se-
condly, they must be all one, for that in purpose
they agree: for it is said, that the Antichristian beast
at his rising, slew the two *Witnesses* of God (which
hereafter are prooued to be the two Testaments)
and their dead carcases (or naked letter) lay three
daies and a halfe, and then were they reuiued, and
at that time of their reuiuing, came a great decaille
on the Antichristian citie: So that both by this
text, and other good reasons, it appeareth that
these *Witnesses* of Gods trueth, lay dead and silent,
and their testimonie neither buried in our breasts,
nor ingraued in our hearts, during all the daies of
the Antichrist. And so the time of their lying dead,
and the time of the Antichrists raigne, to be all
one date. Now, the time that they lay dead, is cal-
led three daies and an halfe, and the time that the
Antichrist raigned, and oppressed Gods Church,
is called 42. moneths: wherefore, three great daies &
an halfe, are al one with 42. moneths, or 1260. daies:

It

It resteth then, to prooue a time, times, and halfe a time, to be likewise equal to them, which must needs be for these reasons. First, because it is said (cap. 12. 6., that the *Woman* (which hereafter is prooued to signifie the Church of Christ) fled into the wilderness, where she was nourished 1260. daies: And againe (verse 14) it is said, that shee fled away in the wilderness, where she was nourished for a time, times, and halfe a time. So then, a time, times, and halfe a time, and 1260. daies must be both one. Secondly, this time, times, and halfe a time, or three times & an halfe, correspondent with the foresaid three great daies and an halfe, are æquall to 1260. daies for this cause. A time taken simplie and without figure, meaneth a yeare, as in *Daniel*, *Nebucadnezars* seuen times that he remained a beast, are taken for seuen yeares: The three times and a halfe, are three yeares and an halfe, which being counted, will make 42. moneths, or 1260. daies: And so finally, for conclusion, seeing the raigne of the Antichrist, his blaspheming of God, and oppression of Gods Saints, the treading of spirituall *Ierusalem* vnder feete, the prophcing of Gods witnesse vnto the true and invisible Church in humble maner, and their lying dead and silent, vnto the outward visible pretended Church. And the flying of the Spouse & Church of Christ to the wildernes, & becomming invisible, be matters concurrent and adjunct, such as apparantly must at one time. beginne together, continue together, and end together. Therefore, most necessarily the dates that the text attributeth to their continuance, to wit, 42. moneths, 1260. propheticall daies, three great daies and an halfe, and a time, times, & halfe

A time times, and halfe a time are 1260. propheticall daies.

1. Reason: the church hid 1260. daies, and againe, a time times and halfe a time.

A time simplie taken is a yeare.

Dan. 4. 13. 20. 29.

Conclusion

Matters alwayes one, must haue their dates one.

a time, must be all one date.

16. PROPOSITION.

The 42. moneths, 1260. propheticall daies, three great daies and a halfe : And a time, times, and halfe a time, signifieth euery one of them, 1260. Iuliane yeares.

*Reasons
Why thir
daies are
yeares*

*1. Not
defined as
natural
daies.*

*2. not apa-
rant that
the raigne
is shorie
where of
so much
is written.*

*3. the An-
tichrist
must (at
the least)
raigne
1000 yeares*

SEing these dates are prooued by the former proposition to be æquall, therefore necessarily what one is, all is, then wee come to these 1260. daies, which wee say, must needes be either vnderstood so many natural daies, or else so many propheticall daies, which are prooued to be yeares in the first proposition : But naturall or common daies they cannot be, for these causes. First, when the Prophets in number, or great dates meane of naturall daies, they vse to adjoyne the definition thereof, by morning and euening, defined in *Genf.* cap. 1. as *Daniel* doeth chap. 8. verse 14. and 26. But that it is not done here, this being a prophecie : and therefore, these are not naturall and common daies, but consequently, are propheticall daies. Secondly, it is not apparant, that so manie Prophets would haue written so much: for only a raigne of 1260. of common daies, which is but three yeares and a halfe, seeing many cruell tyrants and hereticall Emperours, that did raigne longer ouer Gods Church, were not prophesied of, in particular, as *Nero*, *Domitian*, and others. Thirdly, if these were naturall and common daies, then should the Antichrist raigne, but 1260. common daies, which is three yeares and an halfe: but contrarie, it is certaine, by the *Reuelation*, cap.

20.4. 5. that the Antichristian beast had authoritie, and did raigne at the least a thousand yeares, martyring the saints of God, and persecuting them that reuerenced not him and his *marke, &c.* but spirituallie raigned, and liued as true Christians these thousand yeares, and that the rest of the people should lie dead and drunken in his errors, vntill the ende of these thousand yeares: and should not while then, beginne to rise in the first resurrection, which is, to rise from their errors. So then consequently, these daies (which exceede 1000. yeares) cannot be 1260. of common daies, but 1260. propheticall daies, which are prooued by the first proposition to be 1260. years: and so apparantly, the Antichrist raigning mightily 1000. yeares: the remanant, 260. yeares are attributed to the falling and decreasng of his kingdome, making therby his whole raigne 1260. yeares, to the which, seeing by the former proposition, three great daies & an halfe or three times and an halfe is equall, it must needes be, that euery great day, or euery time, must not simplicie signifie a common yeare, as *Nebuchadnezzars* times did, but must signifie a propheticall time, or yeare, prooued by the first proposition to be a yeare of yeares, or 360. yeares precisely. For confirmation, wherof, it is to be vnderstood, that the first instituters of times, to wit, the *Caldeans, Grecians* and *Astrologes* in their directions do agree with this description of time: for they diuide the *Equinoctiall* into 360. degrees, and attribute a yeare for euery degree of their directions, whereby the whole time of the great revolution or direction of the whole *Equinoctiall*: will be 360. yeares, and consequently, three of

Concluston
1260 daies
are 1260
yeares.

*A great
day or great
time is a
yeare of
yeares.*
Dan 4. 13
20. 29.

The diuer
sities of
years uni-
ted.

these great times and a halfe, or three times and a halfe, révoluing of the whole *Equinoctiall*, will containe 1260.yeares. And so *Daniel*, writing in the Chaldee tongue to the Church of God, then resident chiefly among the *Chaldeans*, and *S. Iohn* also writing in the Greek tongue to the Church of God in his time resident chiefly among the *Grecians*, obserued the Chaldean, and Grecian manners of counting times, as being a vulgar compt then amongst them. But now, although it is prooued, these dates to bee 1260.yeares: yet, forasmuch as 1260. of Grecian yeares, are but 1242.*Julian* yeares, and 8.moneths, or there-about: and 1260.*Julian* yeares, are 1277, and an halfe of Grecian yeares, making therby, nere 18.yeares of difference. It rests therefore, to prooue what kind of yeares these be. These (we say) are common *Julian* yeares, for two causes: First, although the Grecian common yeare contained but 12.moneths and 30 dayes in euery moneth, yet do they adjoyne certaine intercalar dayes, which doeth make euery yeare ouerhead to containe 12.moneths, siue dayes and a quarter which is 365.dayes and a quarter: and so consequentlie, are ouerhead equall with our common *Julian* yeare. Secondly, among the Hebrue Prophets, where a day is taken for a yeare, although the common yeare contain but 12.moneths, yet almost euery third yeare, they adjoynd an intercalar moneth, by doubling the moneth *Adar*, which made their Hebrew yeares ouerhead aequall also with our *Julian* yeares, as testifieth *Ios. Scal. de emenda. temporum*.

Hitherto are the difficulties of dates resolved: now followeth the resolution of the principall termes and matter.

17 PROPOSITION.

The description of the throne of God in the fourth chapter, is not the description of the maiestie of God in heauen, but of his true religion, where in he is authorised and sits in the throne among his holy elect on earth.

BEcause it is said in the text, that this throne is let in heauen: therefore, some thinks this to be a vision of Gods glorie in heauen, but that can no waies be, for these reasons. First, because heauen, for the most part prophetically, is taken for Gods heauenly Elect or true Church vpon earth. Secondly, because it were superfluous curiositie for vs to know any farther of Gods heauenly estate, and glorie of his Maiestie, than the simple points of our saluation. Thirdly, because the Scripture testifies, that no pen can describe, nor wit comprehend, the glory of Gods majestie in heauen. Fourthly, because the foure *Beasts* and 24. *Elders*, who here are coherent members of this throne, confesseth themselves to *raigne vpon earth, and that Christ hath redeemed them with his blood. Fifthly, because it is said, that among the, euē among these four *beasts*, arose a famine and dearth of Barley and Wheat. Therefore this throne cannot be Gods throne in heauen, but must needs be his throne vpon earth among his heauenly elect here: & consequently, are either his Church or true religion: but his Church is not properlie his throne and seate, but rather are these ouer whom he sits. Therefore, this throne must needs be his truth & true religion, wherein he sitteth, abideth, &

Reasons

Why,

1. *Because heauen is take for our true church on earth.*

2. *Superfluous curiositie.*

3. *Impossible to bee described or comprehended.*

Ap. 5. 9. 10
Apoc. 6. 6.

4. *The assessors of this throne are earthly men.*
5. *They are subiect to hunger and dearth.*

Conclusion,

This throne is Gods truth, and true Religion.
making

making his residence, therein is authorized and enthronized here vpon earth, among his heauenlie cle& seruants.

18. PROPOSITION.

The 24. Elders, are the 24. bookes of the old Testament, with the 24. writers and [metonymice] all the true professours thereof.

THese 24. Elders, being prooued by the former proposition to be vpon earth, because that the glory of the whole throne (wherof they are one coherent parte) is vpo earth, we say now further, that they doe represent the 24. bookes of the old Testament, writers and professours therof, for these reasons. First, *ab officio*, because these ancients are said in the † text, to glorifie God day and night, and what thing in earth is God more glorified by, than by his Scriptures and holy wrytings, &c? whereof these be the first. Secondly, because in name they doe agree, for these 24. are called the antients, so are these 24. books called the old Testament. Thirdlie in number they do agree, for these antiēts are 24. so there be 24. authentick books of the old Testament, nominat by *Jerome*, in *prologogaleato*, & 24. writers therof, nominat by *Zanchius* & by vs, *Ap. 4.* note d. thereof. Fourthly, & finally, whatsoeuer is spokē in the *Reuelatiō*, in name & be halfe of any of the 24. Elders: the same shal ye find specially writtē in one of these 24. books of the old Testament, as particularly shall be noted in their dew place of our principall discourse. As to the second part of this proposition, that vnder the name of these 24. ancients, not only the 24. bookes, and 24. writers thereof, but also all the true professours thereof be (*metonymice*) included, it is certain other

Apo. 4. 10.

11.

1. reason

ab officio.

2 accord in
names.

3 accord in
their number.

4 accord in
speech and
testimonie.

ways

waies the only books could not say, that Christ hath redeemed them, and that they raigne vpon earth.

19. PROPOSITION.

The foure beasts are the foure Euangels with all the true writers and professours thereof.

THat these foure beasts are on earth, is also proved by the 17. proposition, in respect the glory of the whole throne, (whereof they are one coherēt part) is vpon earth. We say now further, that they do represent the four Euangels for these reasons. First, *ab officio*, for that these foure beasts doth here decorate the throne, & neuer † ceased frō praising God day & night. And what thing on earth doth more adorne Gods true throne & Christiā religion, thē doth these four Evāgels & their true professors, who neuer cease frō praising God continuallie? Secondly, they agree in number, for there be foure beasts, so are there four Euangels. Thirdly, in their particular and distinct titles or faces, they agree, hauing consideration of the custome of the ancients, that vsed fōr to intitle their books according to the beginning thereof, as in Hebrew, *Genesis* is called *Bereschith*, because it beginneth *Bereschith bara Elohim, &c.* & such like other books: as we also entitle our booke of lawes, *Regiam Maiestatem*, because it beginneth so. Then in comparison, the face of these *Beasts*, are compared to the titles or beginnings of these bookes: because, as men or beasts are readiliest knowne & distinguished by their faces: so are bookes by their titles, and beginnings. And to come in particular, like as in the *Revelation*, the *Beastes*, and in *EZECHIEL*, their faces were; one like a *man*, another like a *Lyon*: the third, like a *Bullocke*, the fourth, like an *Eagle*:

Reasones

1. *ab officio*

Apoc 4. 8

2. according
number.3. according
their titles.

Matthew
a mans
face.

Mark a
Lyons face
Luke a
bullockes
face.

John an
Eagls face
4. Reason,
accord in
order.

5. Their
accorde in
their order
of edition
in Greeke.

So, of these foure Evangelists, *Matthew* beginneth his first face or leafe, at the Genealogie of Christ, as he is a man: and *Marke* beginneth his first face or leafe at the voyce, crying (like a roaring Lion) in the wilderness, *Prepare the Way of the Lord, &c.* And *Luke* beginneth his first face or leafe, at *Zacharias* offering incense (as it were a *Bullocke*) at the Altar. And *John* beginneth his first face or leafe, at the high and diuine essence of Christs God-head, flying so high in his stile, that he is compared to an *Eagle*. Fourthlie, in their order of prioritie, according as they first wrot, they agree with *Ezechiel*s first order, where the first was a mans face, that is *Matthew*, who first of all wrote, and that in Hebrew. The second was a Lions face, and that is *Marke*, who was the second that wrote, and that in greeke. The third in *Ezechiel*, is a Bullockes face, & that was *Luke*, who was the third that wrote, and that in Greeke. The fourth was the *Eagles* face, who is *John*, that wrote the fourth Euangel, and that in Greeke. And so the order of their first editions, agrees preciselie with *Ezechiel* his order. Fiftlie, their order of translation or edition in Greeke, doeth agree with the order that here *S. Iohn* (who wrote both in Greeke, & to the Greeke Churches) setteth the into: to wit, The Lion, *Marke* wrote first of al in Greeke. The *Bullocke*, *Luke* wrote second in greeke: Then was the mans face, that is, *Matthew*s Euangel, translated in greeke, who now is the third, and before was the first: Afterwardes, last of all, the *Eagle*, *John* (as before) wrote the fourth Euangel. And so correspondently, as *Ezechiel*, the Hebrew Prophet, writing to the Hebrews, preferreth *Matthew*s Hebrew Euangel, for that it was first written. So

S. Iohn

Saint Iohn, a Prophet, writing to the Grecians, in Greeke, spake of *Matthewes* greeke Euangel, and setteth it in the third order, for that it came after both *Markes* and *Lukes*. Sixtly, the precise time of their first writing, and occasion why they did write these foure Euangelles, agreeth with the history and time of the foure first Seales, where their first comming is mentioned. For first, when the word of God passed out on the white horse in the first seale, betwixt the yeare of Christ 29. and 36. then (saith the text) one of the foure beasts said, *come and see*, &c. that is, *Matthew* the Apostle, who came that time, and wrote his first Euangel in Hebrew, exhibiting the same to be seene of the *Jewes* expressly, for converting them, that Gods word of his new covenant might victoriously go out among them, to conquer and ouer-come (as saith the text.) Then in the second seale, when *S. Steuen* and *S. James* were martyred, and great persecution rose against the Church of God, viz. betwixt the 36. and 43. yeare of Christ, then (saith the text) the second Beast saith, *Come and see*: that is, the second Euangel was at that time set forth by *Marke*, to be seene and read, in comfort of the afflicted Church. Afterward in the third seale, when hunger and dearth arose, betwixt the 43. and 50. yeare of Christ, the third Beast saith, *Come and see*: and this is *Luke*, whose Euangel came to light at that time, and was set forth to be seene, and also writeth of the same dearth, in his booke of the Acts of the Apostles. Lastly, in the fourth seale, when deadly heresies arose against the Divinitie of Christ, betwixt the 50. and 57. yeare of Christ. Then (saith the text) came the fourth Beast: and so indeed at that time did *Iohn* write the fourth Euangel, beginning at the

Apoc. 6. 1.

35.7

6. Accord
With the
hystorie
and proph-
cie in time
and pur-
pose.

Aa. 11. 28.

descrip-

† *Cyrellus*
in his pre-
face vpon
S. Iohn, &
Irenaus cō
tra hereses
lib. 3. ca. 11
 7 *The ac-*
cord of all
their pro-
perties and
tokens.
 8. *Reason,*
for the cō-
moditiere-
sulting
hereof.
Luke 1. 1.

Prooffe of
the second
part.

Apoc. 5. 9.
Apoc. 6. 6.

description of Christs Diuinitie, † expresselie a-
 gainst the said Hereticks. Seuenthly, these foure
 Beasts wings, eyes, and all their other tokens and
 circumstances, contained both in *Ezechuels* prophe-
 cie, and here in the *Reuelation*, doeth so properlie a-
 gree with the foure Euangelists, that they cannot be
 so conueniently attributed to any other, as shall be
 shewed at length in the principall Treatise. Eightly,
 it appeareth by *Hierome* and others learned, that
 these indices and tokens, so aptlie agreeing to these
 foure Euangelists, and to their faces, haue confirmed
 the ancient Fathers of the Church, both to receiue
 these foure Euangels true and certaine, as also to re-
 pell many false Euangels, written in the name of
Thomas, Matthias, Bartholomaeus, and other Apostles.
 Also the Euangels of *Basilides, Apelles*, and *Nicodemus*.
 For *Luke* testifieth, that many pretended
 to write Euangels. Then certainly, seeing there could
 not, nor cannot redounde to the Church of God
 so great a commoditie, by interpreting these foure
 Beasts any other waies, we haue great occasion, by all
 these foresaid reasons, to repose vs also vpon this
 interpretation. As to the second part of this propo-
 sition, that vnder the name of these foure Beasts or
 foure Euangels, both the writers and the professors
 thereof are metonymicallie included: it is certaine, other-
 wise (as in the discourse of the former proposition,
 is declared) they could not say, that Christ hath re-
 deemed them, or yet that there arose * famine a-
 mong them, for neither can that redemption, nor
 such famine properlie come to any but to men.

Gods Temple, although in heauen, is also taken for his holy Church among his heauenly Ele&t vpon earth, and [metonymicè] for the whole contents thereof.

IN figuratiue speakings, heauen is taken for Gods holie Ele&t vpon earth, whom he hath preordained to inherite heauen, as is already shewed by the 17. proposition, wherefore, by the throne of God in heauen, is meant his trueth and true religion in earth among his heauēly Ele&t here: So in this place also wee say, that Gods Temple in heauen, is more properly his Church among his heauēly Ele&t vpon earth, than among the glorified bodies in heauē: for that glorified number, called the † new Ierusalem, are said properly, to haue no distinct Temple among thē, for Iohn saith therof. *Et templū non vidi in ea, &c. I saw no temple therein, &c.* So, no Temple being there, this Temple properly must be amōg Gods heauenly Ele&t vpon earth, and consequently his holie and true Church. As to the second part of this proposition, it agreeth verie well with Christs speaking, saying of the materiall Temple, *Qui iurat in altari, iurat in eo & in omnibus quæ super illud sunt, & quicumque intraverit in tēplo, iurat in illo & in eo qui habitat in ipso: Who soeuer sweareth by the altar, sweareth by it and by all things vpon it, and who soeuer sweareth by the Temple, sweareth by it, and by him that dwellerh in it.* Euen so likewise, vnder the name of this spiritual Temple, is not only meant Gods true Church among his heauenly Ele&t vpon earth, but also is meant metonymicè the whole cōtents thereof, to wit, Gods truth & true religion: yea (although Iesse properly) euē the very Majesty of God himself

Proofe of the first part.
Apoc. 21.
22.

Proofe of the second part.
Math. 23.
20. 21.

The temple metonymicè for the contents thereof.

because

because he dwelleth in his Church, and they in him: for prooffe whereof, though *John* saith first, *I saw no temple therein*, because there is no distinct Church properlie, where all is the Church, yet doeth he subjoyne immediatlie, *Dominus enim Deus omnipotens templum eorum est & Agnus*: For the Lord God almightie and the Lambe are the temple of it: calling the Deitie to be their Church that are glorified, or rather to them in stead of a Church: although more properly the Deitie is the thing contemplate, than the Temple it selfe. From this Temple in this sense, that is, from the majestie of God, are said to goe out the last Angels of Gods great haruest and latter judgement, to gather in his Eleet, and to destroy the wicked. And so the Temple of God in heaven, is properlie taken for his heavenly eleet Church vpon earth, and for their true doctrine, profession, and religion: yea, and (although lesse properlie) euen for the Dietie it self. Herevpon followeth this corollar, agreeable with all the former senses: that when this Temple is said to be open, then it meaneth Gods true Church to be visible, his trueth, and true religion preached and opened vp, and finallie, the Majestie of God to be knowne and reuealed by that preaching of his truth. And when againe, that Temple is closed or filled with fume, it signifieth Gods true Church to lurke, and become invisible, his trueth, and true religion, and knowledge of the Deitie and divine Maiestie to be obscured, darkened, and closed vp. As in confirmation hereof, it is said, † That the Temple of the Tabernacle of the Testimonie was open in heaven, and the seuen Angels of the last plagues come out of the Temple, and afterwards no man was able to enter

Apo. 14. 15
17.

A corollar
The open
temple is
the Church
to bee visi-
ble, & con-
tra.

A confir-
mation &
instance.
Apo. 15.
5. 8.

into the Temple againe till these seuen plagues were fulfilled: which agreeth precisely with the euent after all the former senses, to wit, that the true Christian Churches, professors of Christ his true testimonie, were visible and patent, their true doctrine and Christian religion opened vp, and the maiestie of God thereby made knowne, and manifested in the daies of the Apostles: and afterwards, vpon neglecting their testimonie, and vpon the contempt of the manifestation and opening vp thereof, there proceeded all the whole plagues of the seuen last ages, during the which, the fume of Gods wrath was so great, that by the Antichrist he made his true Church lurke and become invisible, and his trueth and true religion, and knowledge of the diuinitie to be obscured and darkened: so that none might visible enter or haue access to the knowledge thereof, till by the seuenth & last plague, that the Antichrists kingdome began to fall, and then after 1260. years darkenes, was that true Temple of God opened & made manifest, as is plainly said in the 7 seuenth Trumpet or age. So then, this Temple, the opening, closing, and opening againe thereof, agrees so well with the Ecclesiastical historie in all points, after the former senses, that wee must conclude, by this Temple of God in heauen, to be meained his holie Church among his heauenly elect vpon earth, with the whole contents and pertinents thereof, to wit, his trueth, true religion, and (after a maner) the verie Deitie it selfe.

21. PROPOSITION.

The two witnesses mentioned [Reu. 11] are the two Testaments, and [metonymicè] the whole true

The Antichristian Church visible, and true church invisible, an dlatent 1260. years The true temple opened. Ap. 11. 19.

professours thereof.

Reasons,
1. *By their*
number.
2. *By their*
name.

Ioh. 5. 34.

39.

3. *By their*
office.

Ier. 23. 29.

Ier. 5. 14.

Last reason
accorde of
circumsta-
nces.

Psal 116.

11.

Rom. 3. 4.

Ioh. 5. 34.

THis is proued by their number, name and office and by the whole circumstances of the text. First, by their number, they are two witnesses: so are they two Testaments. Secondlie, by their name, they are called *Witnesses*: so in that language of Latine, wherein they haue bene vsed most, these 1200. years and more, they are called *Testamenta* from the word *Testis*, which is to say, a *Witness*, as being witnesses of Gods will: all other doubtful testimonies of men being refused, as testifieth Christ, saying, * *I receive not the testimonie of men, &c.* But afterward he saith, *Search the Scriptures, for they are they which testifie of me.* Thirdly concerning their office, (as Oliues) they annoint vs. Kings and Priests to God: And (as Lanternes) they illuminat vs with knowledge of the true way of saluation. So that who (as the text saith) would peruert them, God shall consume him with the eternall fire of hell: therefore it is said, Ier. 23. 29. *Is not my word euen like a fire (saith the Lord) and like a hammer that breaketh the stone? And Ier. 5. 14. I will put my words into thy mouth like a fire, and this people shall be as wood, & it shall deuoure them.* Lastly, the whole circumstances of the text (which here for brevitie are omitted, and are amplified in the principall Treatise) doe so harmonically agree with these two Testaments, that necessarily, they be the two *Witnesses* here made mention of. As concerning the witnessing of men, because it is said, *Omnis homo mendax: Euerie man is a liar:* And againe, *Non ab homine testimonium accipio: I receive not the record of man:* Therefore, no men are simply to be accepted in place of these *Witnesses*. Yet notwithstanding, so far as men do professe these Testaments, and

do purely preach the simple doctrine thereof, in that case these men, are *metonymice* included vnder these Testaments, for that their worde is not their owne word, but the word of these two Testaments.

22. PROPOSITION.

*The Woman clad with the Sunne [chap. 12]
is the true Church of God.*

THis is proued, first, by the Song of *Salamon*, where *Salamon*, bearing the figure of Christ, his beloved Woman and Spouse, throughout all that Canticle, beareth the figure of Christs Church. Secondly spirituall *Hierusalem*, which is Christs Church by diuerse Scriptures, is also called Christs Spouse in the *Reuelation*. Thirdly, bodily marriage, is by Saint *Paul* called a Symbol, and a Sacrament of the vnion of Christ, and his Church: whereby the husband representeth Christ, and the Woman espoused representeth the Church. Fourthly, in the whole Scriptures, idolatrie being called spirituall whoredome, necessarily the true worshipping of God is represented by perfect Spousage, and the true Church that worshipeth him, is his Spouse, and so the Church of God is figured by a Woman. Last of all, the whole tokens of this Woman, contained in the text so viuely and perfectly agree with Christs Church (as is declared in the principall treatise) that necessarily wee must conclude, this Woman to meane the true Church of God.

23. PROPOSITION.

The whore who in the Reuelation is styled spiritual Babylon, is not reallie Babylon, but the very present citie of Rome.

1. Reason,
by *Salamon's*
Canticle.
2. Christs
Church cal-
led Christs
spouse.
Apoc. 21
Eph. 5. 23.
3. the sym-
bol of ma-
riage.
4. Idolatry
called
Whoredome
Last the
accord of
tokens.

Apoc. 14.
16. 17. 18
Cap. 19.

IN the former propolition was described the holie Spouse of Christ, here is to be described the filthie Whoore of Sathan, there that Ladie, who is adorned with the Sunne, Starres, and heauenly vertues: here that Adultresse, who glorieth in gold, siluer, precious stones, and worldly pleasures: there she who is persecuted by the Dragon, here shee vnto whom the Dragon doeth giue authoritie: There she who is chased into the wildernesse, and hath no lodge to hide her in: here she who impireth aboue all people, and is the Metropolitane citie of the world. And finallie, seeing in all things this Whoore or whoorish *Babylon*, is contrarious to Christs holie Spouse, let vs, and all Christians trie her out, as our detestable and deadlie enemy, and see what *Babylon* she is. Wee say then, that this *Babylon*, is not that reall *Babylon* of *Chaldee*, but *Rome*, for these reasons. First, for that this *Babylon* is called † *mysterium Babylon*, that is to say, mysticall or figuratiue *Babylon*: Therefore, it is not *Babylon* it selfe in *Chaldee* Secondlie, that olde *Babylon* in *Chaldee* was destroyed long before Saint *John* wrote this, as was prophesied by *Esay*, by *Ieremie*, and by *Dauid*, and neuer rose to authoritie: But this *Babylon*, euen when Saint *John* wrote, reigned ouer the † Kings of the earth: Therefore, it is not olde *Babylon*, but meaneth *Rome*, which at that time, and a thousand and foure hundred yeares after that, had Empire ouer the whole earth. Thirdly, this mysticall *Babylon*, is said by the text, to be set vpon seuen hilles, and therefore it is *Rome*, which is called *Septicollis*, as *VIRGIL* testifieth, saying,

Apoc. 17. 5

1. Reason.

Not *Babylon*, but my
stical *Ba-
bylon*.

2. Old *Ba-
bylon* of old
destroyed.

Esa. 13. 17.

Iere. 51. 11

Psal. 136.

Ap. 17. 18.

This *Ba-
bylon* yet
raignand.

3. This *Ba-
bylon* sea-
men-hill'd,
Rome seuē
hilled.

Apoc. 17. 9

Septemque una sibi muro circumdedit arces :

Within the walles of that citie, contained are seuen hills hie
And *Propertius* saith,
Septem urbs alta ingis, toti quæ præsidet orbi,
On hills seuen that city stands, that hath empire aboue all
lands.

Virgil, lib. 2
Geor., & lib
6 *æneid.*
Propert. lib
3. *eleg.* 10.

Againe, *Saint Ierome* libro *Epistolarum*, in diuers places approoueth the same: and *Eutropius* in his Historie, & *Publius Victor de descriptione urbis Romæ*, and diuerse other doe name these seuen hills this way, as *Palatinus*, *Cælius*, *Tarpeius* (otherwise called *Capitolinus*) *Auentinus*, *Quirinalis*, *Viminalis*, and *Esquilinus*. Fourthly, because the manner of Families, Kings, and Kingdomes, is to entitle themselves by the name of the first Conquerours, or most notable persons, as the whole *Romane* Emperours were called *Cæsars*, according to the name of the first Emperour, at the least, first founder of the *Romane* Empire *Julius Cæsar*. So *Rome* hauing obtained the Monarchie ouer the whole kingdomes of the earth, whereof the *Babylonians* were the first Conquerours, therefore, iustlie is called *Babylon*, as succeeding in her place. Fiftlie, per *seconsa*, seu a *simili*, for that in idolatrie, pride, couetousnesse, and exceeding crueltie against the Saints of God, *Rome* was nothing inferiour to *Babylon*. Sixtlie, because by vse and custome of ancient and learned writers, *Rome* is very often called *Babylon*, as by *Ierome* lib. *Epistolar.* Also by *Tertullian* in his booke against the *Jewes*, and lib. 3. against *Marcion*. And for final confirmation hereof, at they that would proue *S. Peter* to haue remained at *Rome*, say, that by *Babylon* in the end of the first epistle of *Peter*, is meant *Rome*, from whence he then wrote, as *Ie-*

part. 2, tra.
5, *Epist.* 59
& part. 3,
tract. 8. *Epist.* 30.

Names of
the 7 hills

4. *Rome*
called *Ba-*
bylon as
beire and
succes-
sour to *Ba-*
bylon.

5. Be their
resem-
blance in
all vices.

6 *Rome* v-
sually styled
Babylon.

part. 2, tract
6 *Epist.* 89
& part 2.
tract. 5 *Epist.*
9. & part. 3
tract. 8. *Epist.*
30.

Conclusion

Not olde Rome but this Rome rests to be destroyed. Not a repaired destruction, but an unreparable yet to come prophesied.

rome saith, in his Prologue, vpon *Marke*, and in *Catalogo Scriptorum Ecclesiasticorum*; in these words, *Et Petrus in Epistola prima sub nomine Babylonis, figuratiter Romam significans: And Peter in his first Epistle, vnder the name of Babylon figuratiuely signifying Rome.*

And so for assured certainty, this whorish and mystical *Babylon* is verily *Rome*. But some seeking sophistical subterfuges will say, that this *Babylon* meaneth olde *Rome*, and not this present Citie of *Rome*, that now is, as though both were not one, euen builded both within one wall, and vpon these selfe same seuen mountaines: and finallie, one selfe-same towne, both in name, seate, and gouernement, and in all things else, onely that where one house was ruined, destroyed, or burned by the *Gothes*, and other enemies, another within the same wals is builed vp againe. Of these then it is to be demanded, if olde *Rome* hath bene so destroyed, that it is not to be found, or that neuer inhabitant hath dwelt in it since that time, neither euer so much as a candle hath shined therein hitherto, as is prophesied of *Babylon* in the *Revelation*, chap. 18. But the contrarie being true: Therefore, it is not onely this olde *Rome*, but all whollie *Rome* that is called *Babylon*, and as yet, resteth to be that way for euer destroyed.

24. PROPOSITION.

The great ten-horned beast, is the whole bodie of the Latine Empire, whereof the Antichrist is a part.

FOR prooffe hereof, the most notable tokens assigned by the text to this Beast, doeth onely a-

gree

gree to the *Latine* or *Romane* Empire. For first (saith the Text) the Woman that sate vpon this Beast, is the great Citie, that sitteth ouer the Kings of the earth. So the chiefe seate and citie, of the *Latin* or *Roman* Empire, is that great citie Rome, that had Empire ouer all the kindomes of the earth. Secondly, saith DANIEL, *There shall foure chiefe kingdomes arise vpon earth, vnder the figure of foure beasts.* Whereof (by plaine interpretation hee sayeth) the fourth beast that had these ten hornes, is the fourth kingdome of the earth: And so it is, that the first great kingdome or Monarchie being of the *Babylonians*: The second of the *Medes* and *Persians*: The third, of the *Gracians*. †The fourth and last, is certainly the Monarchie of the *Latins*, or *Romans*: and therefore, that fourth beast which both there in DANIEL, and here in IOHNS *Reuelation*: hath ten hornes, must necessarilie be the *Romane* or *Latine* Empire. Thirdly, this *Beast*, whereon the said whoorish Woman, or *Babylonical citie* sitteth, hath seuen heads, which the text † interpreteth to be seuen *mountaines*: Euen so *Rome*, the chiefe citie or *Metropolitane* seate of the *Latin* Empire, is set vpo seue hils, nominated and prooued in the third reason of the former proposition. Fourthly, there be here of seuen Kings (saith the text) that is, seuen sorts of royal gouernments: for a *King* is oft taken for a whole race of Gouernours of one sort, as in *Daniel* cap. 7. So had *Rome* seuen royal gouernments, to wit, *Kings*, *Consuls*, *Dictators*, *Decem-virs*, *Tribuns*, *Emperours*, and *Popes*: Of which (saith the text) five are fallē, one is, & another is not yet come. Euen so was it indeed that before *S. Johns* daies, those five gouernmēt, viz.

Apo. 17. 8
1 Reason.

Rome is
the great
citie. &c.
Dan. 7. 17.

2. The
fourth
beast ten-
horned is
the fourth
kingdome.
Dan. 7. 23.

† The rea-
sones of this
Romane
Monarch
ie are to be
read in our
solution of
doubts.

3. The se-
uen heades
and seuen
hilles.

† Apo. 17. 9

4. The se-
uen kings.
Apoc 17.
The 5 that
were fallen
emprours
then ex-
tant.

Popes then the Kings: *Consuls, Dictators, Decem-virs, and Tribunes*
uncomde. were past, and in his dayes raigned the *Emperours*, &
5. Reason the *Popes* were not come to the gouernement while
& 5. token after his dayes. Fiftlie, (saith the text) this *Beast* that
Saint Iohn did see, was, and is not, and shall rise of
low estate, and shall goe into decay, *Was* (saith hee)
because the *Romane* Empire, & gouernment of *Em-*
perours, was before that time, that he saw this visiō. *Is*
not (saith he) because the time wherein he saw this vi-
sion, the Emperor *Domitian* was dead, & the Empire
vaked, a short time, for the next Emperor *Nerua Coc-*
ceius, was not yet creat, as appeareth by *Irenaus*, who
saith that *S. Iohn* saw these visions, in the end of the
raigne of *Domitian*. Then (saith he) *He shall rise of lowe*
estate: Euen so arose there a new Emperour, not of
the noble ancient blood of Romanes, but of base e-
state, to wit, the said *Nerua Cocceius*, who was the first
stranger, or Barbarian Emperour: This (saith he) *shall*
goe into decay: that is, shall goe shortlie into decay: for
otherwise simplie, all flesh must goe at sometime in-
to decay: And so was it indeed, that this *Nerua* go-
eth shortly into decay: For he liued Emperour but
one yeare, three moneths, and nine daies, and then
he died. Againe, *the Beast* (saith that same text) *Was,*
and is not, and yet is, that is to say, there were Empe-
rours before *S. Iohn* saw these visions, none when he
saw them, and yet when hee saw them, the Empire
stood, and the gouernment by Emperours was vna-
bolished: for, incontinent started vp *Nerua*, and
manie moe Emperours after him: so that the Em-
pire might be said at that time, in a maner not to be
and in a maner to be. Sixtlie (saith the text) the *Beast*
that was, and is not, is euen the eight, and is one of
the

Teste Au-
relio v. Flo-
& Achil-
le. P. Gas-
saro & Di-
one Nicao

Sixt rea-
son & his
tokens.

the seven : and that meaneth , that that royall gouernement of the Empire by Emperours, which was immediatly before *S. Iohn* saw these visions, and vaked when hee sawe them, by the decease of *DOMITIAN* that same gouernment shalbe the eight gouernement, and was also one of the said seven gouernments: and euen so was it, that after the Romane Emperours (who was the sixt gouernement) were abolished, by the *Hunnes, Gothes, and Vandalles*, and thereafter, *Rome* seuenthly gouerned by the Popes: then eightly, start vp by *Charlemaign* a newe race againe of Emperours, intituled of *Germanes* and *Romanes*. So that evidently the Emperours were the eight estate that gouerned *Rome*, and were also one of the former seven, euen the sixt gouernment thereof, as is already said. Seuenthly (saith the text) one of these seven heades receiued a deadlie wound, and that deadlie wound was heald: So the chiefe of the seven gouernements of the Romane Empire, to wit, the Estate of Emperours was cut off and abolished by the *Hunnes, Gothes, and Vandalles*, and vaked from the daies of *Augustulus*, Anno Christi 475. vntill that *Charlemaign* came, in Anno 806. At which time, the estate of Emperours was of new repaired, and whollie made vp againe. Eightly, this beast hath ten crowned hornes, that is, ten Kings (saith the text) which when Saint *Iohn* wrote, had not receiued their kingdomes, but should receiue their kingdome at an houre after the beast, & then (saith he) shall they giue their power againe to the Beast, and all at once shall make warre with the *Lambe*: but at length (saith hee) these shall hate and destroy that harlot beast: Euen so came it to passe

7. The
deadlie
wound bea
led.

Emperours
restored,

8. Reason
His tenne
hornes and
ten Kings
declared,
Apoc. 17
note 1. ther
of.

of

9 Reason.
The plane
name of
the Empire
is figuratiue
and the figuratiue,
name is
plainly expressed.
Apoc. 17. 5.

of the Roman Empire, that long after *S. Johns* dayes, when that olde Empire began to fall, and the estate of Emperours to be abolished, (as is saide) immediately thereafter, sprang thereof ten Christian Kings, who againe gaue their power, assistance and fortification, to the next Governours of the newe Latine Empire, which was to the Pope, authorizing him, as their supream head, with whome they concurred, fighting against Christ, as hereafter shall be shewed: But at length shall these tenne Christian Kings, destroy that spirituall harlot and idolatrous Empire, as (praised be God) *England* and *Scotland*, with some others haue already begun. Ninthly, that beast is the Latine Empire, and the chiefe seat thereof is Rome: because in the text, both the plaine name of the Latine Empire is figuratiuely expressed, & the figuratiue name of *Rome* is plainly expressed. As to the first, how the plaine name of the Latine Empire, which is *Λατινός*, is figuratiuely expressed, read the 29. proposition following. As to the second, how the name of *Babylon* (which is plainly said to be the figuratiue name that was written in the Womans fore-head that sat on the beast) is the perfect, certaine and accustomed figuratiue name of that citie Rome, that sitteth ouer the Latine Empire, is most euident by the former proposition.

Finally, all the rest of the smaller circumstances of this tenne-horned beast, contained in the text, doe so properly and fitlie agree with the Latine Empire as in the principall treatise shall be found at length) that we must necessarie conclude, that selfe-same Beast to meane and signifie the whole Roman Empire.

Resteth then the second part of this Proposition, to prooue the Antichrists Kingdome to be a part of the great *Romane* or *Latine* Empire. Seeing then it is prooued, that this whole ten-horned beast signifieth the whole *Romane* Empire. Necessarilie, it that one part of this beast signifieth, must also be a part of the *Romane* Empire: But one part of this beast signifieth the Antichrist: Therefore the Antichrist must needs be a part or member of the whole *Romane* Empire. That one part of this beast, to wit, † the litle blasphemous horne thereof in *Daniel*, and the blasphemous mouth thereof in the *Revelation*, doeth signifie the Antichrist: it is certaine by the tokens set downe in the text, wherein it is said, that that blasphemous † mouth and † horne should speake proude blasphemie against God, and against his Saints, and against them that be in heauen: And should change times, and lawes, and should make warre against Gods Saints, and overcome them, and subdue them vnder his tyrannie, for the space of 1260. propheticall daies, prooued to be yeares in the 1. and 16. proposition. So this must necessarily be the Antichrist, that hath so wicked and so long a raigne: And consequentlie, the Antichrist must rise of the *Romane* Empire, and be a member thereof. Secondly, his raigne must be of that *Romane* Empire, for that he must sit in spiritual *Babylon*, which by the former proposition, is prooued to be Rome. And so Rome should become the denne of all diuelishnesse and Antichristian errors, as in the principall Treatise vpon the 17. and 19. chap. shall be shewed.

Proofe of
the second
part.

1 reason
† Read the
proofe here
of in our so-
lution of
doubts.
Ap. 13. 5. 6
Dan. 7, 25

2 reason.

25. PROPOSITION.

The two horned Beast, is the Antichrist and his kingdome, it alone.

2. The. 2.

Apo. 13. 11

1. Reason is the beasts conformities with Christ in shew, and with the dragon in effect. It is the second reason.

† 2. The. 2.

4. 9.

Apo. 13. 13

14.

3. His lying wonders.

† Their sensible properties.

Apoc. 13.

14. 15.

Ap. 19. 20

Paul describing the Antichrist and his kingdome, among certaine speciall notes to know him by, giueth many of these same tokens of this two horned beast: to wit: heere in *John*, this beast hath two hornes like the *Lambe*: that is, double power, spirituall and temporall: so there in *Paul*, he sheweth himselfe to be like God, and hath temporall power, whereby he is aduersarie to Gods seruants: and spirituall power to worke wonders, albeit lying wonders. Secondly (saith *John*) he shall speak like the *Dragon*: so saith *Paul*, he shall come by the working of *Sathan*, &c. Thirdly, (saith *John*,) he wrought great wonders and signes, and deceiueth men thereby: So in *Paul*, he came with power, and signes, and lying wonders, & in al deceaueablenesse of vnrighteousnesse. Whereby (doubtlesse) that man of sinne, and son of perdition, euen the very Antichrist, whome *Paul* their described, is the very same two-horned beast, mentioned here by *John*. † And for confirmation hereof, the properties of this two-horned beast, (cap. 13) are the selfe-same properties of the false Antichristian Prophet (cap. 19) For this two-horned Beast is said to worke great miracles, before the first tenne-horned beast, and to deceiue them that dwelt vpon the earth, whom hee caused to worship the image of that first beast and to receiue his mark. Euen so, the false Prophet, which must needs be the Antichrist, is said also to worke miracles before that first beast, wherby he deceiued thē that receiued that beasts marke, and worshipped his Image. Wherefore

necef-

necessarilie, as of this two-horned beast, and of that false Antichristian Prophet, all the tokens be one: so must also consequentlie they them-selues be both one.

26. PROPOSITION.

The Pope is that only Antichrist, prophesied of, in particular.

AMongst the pluralitie of Antichrists, spoken of in the Scripture to bee generallie in all ages: there is one particular Apostatik kingdome, who is the chiefe and principall of all Antichrists, and is that great Antichrist, whom *Paul* calleth the *man of sinne*, and *sonne of perdition*, *adversarie to God*, and an extoller of him-selfe above all that is called *God*, with diverse other epithets contained, *2. Thes. 2.* Leauing therefore all other smaller Antichrists, this great Antichrist, and chiefe head of all Antichrists, is hee whom here we haue to trie out, who (for remouing of al doubts) we say cannot be the *Mahomet*, neither any *Turke*, *Jew* or *Ethnick*. First, because it is not apparant, that the Spirit of God, would trauel so carefully, to point them out vnto vs, by dark mysteries, and secret signs to be the Antichrist, who when they come, doe with most cleare confesion, grant and aduouch theselues to be Antichristians, as all *Jewes*, *Turkes* and *Ethnickes* do plainly confesse: and therefore their owne confesion is sufficient to knowe them by, and all further secrete tokens, were superfluous. Then must he needs be a latent, and not a patentemie, that the Spirit of God so carefully points out: and so no *Turke*, *Jew* nor *Pagan*, yea, no plaine Wolfe must hee be: but a Wolfe in a Lambs skin, even an Antichrist vnder the name of a Christian. Secondly, he must sit,

One chiefe antichrist.

This Antichrist is not the Mahomet, and why,

1. Reason.

No aduouched adversarie is this Antichrist.

The antichrist must be a latentemie.

Mat. 7. 15. & ac. 20. 29

2. He must

sit in the Church of God.

saith

2 Theſt. 2.
3 His
raigne muſt
be a part of
the Latine
Empyre.
The popes
properties
agreeing to
the Anti-
chriſts, &
repugnant
to Chriſts.
Sympathies
betwix the
Pope and
antichriſt.

1. Rome the
antichriſtes
ſeat.

2 Over chri-
ſtiā churches
muſt the
antichriſt
ſit.

† 2 Theſt. 2.
Lib. 5. ſexti
can. feliciſ.
in gloſſ &
lib. 3 ſexti.
tir. 16. can.
periculoſo

3 the An-
tichriſts
kingdome.

ſaith Paul. In the Church of God: Therefore an al-
ledged Chriſtian muſt he be: for no *Turke*, *Jewe*, nor
Pagan hath other ſitting, than in their owne Tem-
ples: theſe be not Gods temples: onely the ſocietie
of Chriſtians is Gods temple: of their number there-
fore muſt the Antichriſt call himſelfe: and among
them muſt he ſit, as a pretended Chriſtian: and con-
ſequently muſt he be no *Jew*, *Turke*, nor *Ethnick*.
Thirdly, a part muſt his raigne be of the *Latin* Em-
pyre, as is prooued (*Propoſition 24.*) and one preten-
ding frienſhip thereunto, yea, he muſt ſit in that
ſpiritual *Babylon*, prooued to be *Rome*: Then muſt he
not be the *Mahomet*, nor any *Turke*, or other *Eth-
nick*, but a pretended Chriſtian Prince. Finally, and
in a word, this Antichriſt is no *Turke*, *Jew*, nor a-
ouched *Ethnick*, becauſe on the one part, all the notes
and tokens of the Antichriſt, giuen vs by the ſcrip-
tures, are moſt evident properties of the Pope, and
doth altogether agree to him. And on the other part
the ſpecial points of doctrine & conuerſatiō of Chriſt
and his Apoſtles, are altogether turned to the con-
trarie into his perſon: Him therefore ſhall we proue
both by the ſyntheſis or ſympathie, that his pro-
perties hath with the Antichriſtiā tokens, as by the an-
tiſtheſis or antipathie, that he hath wth Chriſt, to be the
very ſelf great antichriſt prophecied of in particular.

And firſt, to account his notable Sympathies
with the Antichriſt. Rome (vnder the name of *Ba-
bylon*) is the Antichriſts ſeate: ſo in Rome doth the
Pope ſit. In the † Church of God, muſt the Antichriſt
ſit: ouer Chriſtian Churches doeth the Pope ſit, pro-
feſſing himſelfe their ſupream head. The Antichri-
ſtian kingdome muſt be a part of the *Latin* Empire,

and

and therof must it proceed (proposition 24) so is the Popes kingdome a part of the latine or *Romane* empyre, for in *Rome* doeth he sit. DANIEL neere the end of the 11. chap. speaking inwardly and occultly of the Antichrist, & outwardly of his symbol *Antiochus* sheweth that he shall fixe his tent and dwelling betuixt the seas, and shall worship the god *Manzim*, whom his fathers knew not. So doth the Pope make his residence at *Rome*, & in *Italie*, betuixt the *Adriaticke* & *Mediterranean* seas, & hath erected a new and vnkknown *Artolaurik* Idol, which he calleth (*Missam*.) Christ shewes that there shall arise false Antichristian Prophets, who shall say, there Christ is in the desert, or he is in the secret places, &c. So the Pope and his Clergie saith, that there Christ bodily is that hoste, which sometime they carrie in proecession in desert and barren fields, to blesse the fruits therof, at other times they close it vp againe in their secreet box beside their altars. The Antichrist speaking lies through hypocrisie, shall forbid all his to marie, & shall command abstinence from certaine meates: so doth the Pope vnder hypocrisie, and lying pretext of chastitie and abstinence, forbid all his Cleargie to marie, and to eate flesh in Lent, or on Frydaies. The false Antichristian Prophets shall priuilege bring in damnable errours, thereby denying the Lord that redeemed them, and through couetousnesse, they shall with fained wordes, make marchandise of Christians (as saith *Peter*) and shall sell their soules, as saith the *Revelation*: so hath the Popes Clergie brought in pardons and indulgences, whereby they promise remission of sinnes, and the kingdome of Heauen, priuilege and in effecte thereby, denying CHRIST to bee their onelie Redeemer,

4 The antichrists dwelling and artolaurie.

Mat 24. 26

5 Reason.

Many

Christs

keere and

there are

the many

hosts heere

and there.

6 Marriage

forbidden

and choise

made of

meates.

1 Tim. 4. 3.

7 Inducing

of dam-

nable er-

rors.

2. Pet. 2.

Apo. 18. 13

8. Extol-
ling him-
selfe above
all Gods.
2. Theſt. 2.
Dist. 96
causatis.
euiden ter.
9. Histy-
rannie thir
1260. years
Dan. 7. 25.
Ap. 13. 5.
† Dist. 96.
10 His for-
cerie and
lying won-
ders,
2. Theſt. 2.
† Read this
and the vn-
suspect Wri-
ters therof,
in speculo
pontificum
roman. edi-
tum, Anno
1584. per
Stepha-
num Sze-
gedinum
pannonium

and so haue they through covetousnesse vnder fained pretext of religion, made merchandise of poore Christians, selling by such deuilish wares, euen their soules to the Deuill. The Antichrist, the sonne of perdition shall extoll himselfe against all that is called God, so doeth the Pope style himselfe God, and causeth Emperours and Kings to kisse his feete. And Pope *Alexander* the third trod with his feet vpon the neck of the Emperour *Frederick Barbarossa*, his clergy singing, *Super aspidē & Basiliscum ambulabis & Leonē & Draconem pedibus conculcabis*: In *Daniel*, that blasphemous Antichristian horne, that sprang of the fourth monarchie, and in the *Reuelation*, that blasphemous mouth that was given to the *Romane* beast, had the saints of God vnder his hand, impiring ouer them and persecuting them 1260. propheticall daies, proued by the first and 16. *Propositions*, to be 1260. yeares: so the Popes kingdome which is of the *Romane* empire, hath had power and authoritie ouer all Christians, & of these that were most true Christians, such as *John Hus*, *Hieronimus Pragensis*, *Hieronimus Savonarola*, & of many thousand moe, hath he bene a persecuter these 1260. yeares, euen from the time that *† Syluester* the first, and first Pope vnmartyred receiued his three crownes and large patrimonie of the Emperour *Constantin*, as is alledged betwixt the yeare of Christ 300. and 316. to the yeare of God 1560. which time the notable decay of his kingdome began. *†* The Antichrists comming (saith *Paul*) is by the working of *Satan*, with all power, and signes, and lying wonders in all deceiuablenesse. So of Popes, 22. knowne (saith *Platina* and others) *†* came to the Popedome, being abhominable Ne-

cromancers, and excercised their mightie imperiall power ouer whole Christianitie, subdewing, and ouer-whelming the most mightie Princes and Emperours thereof: And whereas *Paul* saith, that he shall worke with signes and lying wonders in all deceauablenes: So hath the Pope aduāced his credit, deceiuing the simple sort, by his fained fables, & alleadged miracles of the *Legendary*, &, *de vitis Patrū*, & by such juglings, as the holy blood of *Wales*, & the maide of *Kent* in *England*, and the fained miracles of *Lauwet* in *Scotland*, and latest of all, by such as the *Spanish* goddesse, with her siue bloody wounds, Prioresse of the Abbay of *L'Annunciata*, in this last 588. year of Christ now prisoner there, as a deceitful witch. And shortly all the whole indices and tokens of the Antichrist, contained in the *Revelation* (beside these before specified) doe most perfitlie agree to the Pope, his seate, kingdome & cleargie, as shall be particularlie discussed in our principall Discourse, being heere for breuitie omitted. It resteth then to shew a certaine of the notable contrarieties betwixt Christ and his alleadged Vicar, the Pope, whereby he shall bee found not his Vicar, but his aduersarie: yea, not a Christian, but the Antichrist.

And first (saith *Matthew*) Christ came so soberlie, & so meekelie, that he would not haue broké a brussed reed, The Pope came proudly, ouer-whelming the most mightie Empires: He changed the kingdom of *France* from *Chilperike*, the lawfull king to *Pipin* the Popes confederate: he extinguished the king of the *Longobards*, and brokes of their kingdome to this day: he bereft the *Exarch* of *Ravenna* from the Emperour of the *Orient*, he trode with his feet vpon the

The holy
blood of
Wales.

The maide
of Kent.

Miracles
of Lauwet.

Maria l'
Annunti-

ata in
Spaine.

Antipa-
thies be-

twix the
Pope and

Christ.

Mat 12 20

1 his proud
comming.

Depriving
the king of

France. Ex-

tinguishing
the kings of

Longobards

Bereauing
the Ex-

archat of
Ravenna.

Treading
on the Em-
perors neck

2. His de-
uillish bond
*Mat 21. 12

3. His
Church
merchandise

† The Wri-
ters hereof

are cited in
speculo Ro-
manorum

pontificum
as is afore-
said.

† Iohn 13. 5

4. The kis-
sing of his
feet.

† Iohn 2.

Mat. 8. 14.

1. Cor. 7. 2.

5. His for-
bidding of
marriage.

6. Adultery
& incest
of Popes

The Pope

Joanna a

woman died of child. † Deu. 23. 18. 7.

Whorish tributes. 8 The popes vsurping

against the Emperour. † Mat. 17. 27

9. Christs povertie, the Pops riches.

neck of *Fredrik Barbarossa*, Emperour of the Occident
Christ would not worship the deuill, for al the king-
domes of the world, as testifieth *Matthew*: † Twenty
two Popes bound themselues slaues to the Deuil for
euer, to be made Popes, as testifieth *Platina* and o-
ther vn suspected writers. Christ * casteth out the
merchands out of the Temple, the Pope estalisheth
his merchants in the Temple to sell his pardons,
masses and indulgences. ‡ Christ washed his poore
Disciples feet: The most rich and mighty Emperors
kisse the Popes feet, & he doth tread on their necks.
Christ honoured marriage in † *Canā of Galilie*, had
some married Apostles, and commanded all to
marrie, that could not lue chaste: The Pope forbid-
deth his cleargie to marrie, though they were neuer
so filthie whore-mongers. Christ forbiddeth whore-
dome of all kinds, Of Popes, 13. were adulterers,
three were common brothellers, foure were incestu-
ous harlots, eleuen were impoysoned with vile So-
domie, seuen were whore-mongers, and erecters of
brothel-houses. Finally, one was a whore, and died
of childe in open procession, and all these are na-
med in their owne hystories. God forbiddeth that
the pryce of an harlot be † offered in his sanctuarie.
The Pope receiued of euery whoore in his brothels
weekly, a Iulian pennie, which will amount some
yeares, to 40000. ducats by yeare. Christ payed tri-
bute to the Emperour: The Pope bereft the Empe-
rour of both landes and tribute within *Italie*. Christ
had not of propertie, so much money of his owne, as
to pay his tribute pennie. The popes propertie is saide
womā died of child. † Deu. 23. 18. 7. Whorish tributes. 8 The popes vsurping
against the Emperour. † Mat. 17. 27 9. Christs povertie, the Pops riches.

at this houre, to be 18000. ducates euery day, † also Pope *John of Avinion*, left in store 25. millions of gold. Christ grants libertie of all-meats, saying that *nothing entereth in the mouth that defileth the soule*, & commanding vs to eat of all thing, that is † sold in the market. The pope forbiddeth flesh in Lent, Friday, and other his fasting times, God misliketh the *observing of dayes, moneths, and yeares*. The Pope commanded to obserue his festiuall and holy dayes, septuagefes, Lētes, and yeares of *jubilies*, & indictions. † Christ is the *only Mediatour betwixt God and man*. The Pope maketh, and canonizeth his owne saints, whom he calleth Mediatours betwixt God and vs. Christ is both *God and man*. The Pope is styled neither God nor man. *The fowles of the aire, haue their nests, and the beasts haue their dens* (saith Christ) *but the Son of man hath not where to repose his head*, the Pope hath store of towres, castels, and princely palaces. Christ threatneth *Peter* for drawing his sword: the Pope vsurpeth both the temporall and spirituall sword: for prooffe whereof † Pope *Boniface* the 8. shewed himself, the one day in his pontificall apparel of a Bishop, the next day clad in armour as an Emperour, bearing before him two swords, proclaiming these words, *Ecce duo gladii hic*, *Behold heer: the two swordes*. God forbiddeth in his † second commandment, not only the worshipping of images, but also to make any so vile figures, to represent his so incomprehensible Maiestie. The Pope and his Cleargie, not only make they vile images to represent God & his Saints, but also they command to reuerēce the, to come in pilgrimage, barefooted & † Pope *Boniface* his ostentation. 16. *He erecteth Images and idolatrie.* † Exod. 20. 4.

Palmerius.

10. *His forbidding of meats.*

Mar. 15. 11

1. Cor. 10

verse 25.

11 *His observing of superstitious dayes.*

Galat. 4. 10

12. *He maketh many mediators.*

† 1. tim. 2. 5

13. *The Pope is stiled neither God nor man.*

In prologo Clementina rum in glossatore.

† Mar. 8. 20

14. *The Pope hath store of palaces.*15. *Usurpeth both the swordes.*

† Ma. 26. 52

Deut 11. 18

19 20,

17 The pope
blateth

out; the

second com-
mandmentwhich for-
biddeth ido-

latrye.

† Mar 6. 7

18 babling

and magi-
call repiti-tions of
prayers.Lib. Meta-
morph. 7.

19. His re-

ligion of

bodellie and

externall
rites.

20 The

Pope ho-

noured
with a

bare-headed kneeling before them praying, such prayers to them, as are intituled in their bookes, A prayer to the image of Christ, a prayer to the Crosse of Christ, and such others. God hath commanded to engraue these ten commandements on the posts of our houses, and on all patent parts: yea, and in our hearts. The Pope and his Cleargie leaueth out the second commandement, & to make them seeme ten, they diuide the last commandement into two, and teacheth them that way to the people. Christ commandeth † vs not to make much babling, nor oft repetition of prayers as the Heathen. The Pope commandeth to repeat ouer your prayers, as to say fīue *Pater nosters*, fīue *Auees*, and to say a *Trental of Masses*, which is 30. Masses, and so to obserue a number, as the Witches doe, & as Ouid saith of the Witch *Medea* in these words,

Verbaque ter dixit placidos facientia somnos,

Quæ mare turbatum, quæ flumina concita sistant.

Thise from her lips did words redound, which moueth sleepe and slumbering sound.

And stayeth stormes of roaring seas, and furious floods doe set at ease.

And for better prooffe hereof, they must haue beads to keep their count with. And to speake briefly of their doctrine in one word, Christ teacheth a religion wholly in spirit, and void of al external ceremonies, except his two sacramentall seales. The Pope hath constitute a religion, consisting wholly in bodily rites and full of all externall superstitions, partly *Ethnick*, partly *Jewish*, which Christ hath vtterly abolished. Finally, both Christ was mocked with a Crowne of thornes, and the Pope contrarie honoured with a

three

threefold imperiall crowne. As also, Christ shed his blood once, that we might raigne spirituallie. The Pope sheddeth our blood daylie, that he may raigne temporallie: And so although in al points of doctrine & cōversation, Christ & he, be altogether contrarie, yet for the breuity of this treatise, we must pretermitt the rest at this present, trusting these fore-said to be sufficient to instruct the sound judgement of him, whose heart God hath mollified: as to the reprobate, the words of Christs owne mouth: yea, the Law nor the Prophets, neither finally the rising of the dead to teach them, could anie wayes convert them. And yet for the more superabundant certaintie of this matter, we will also remoue certain doubts of Scripture, which might moue the simple sort (by adhearing to the literall sense) to beleue that all the Antichrists that were to come, were already come, & past in the dayes of the Apostles, or that might any waies seeme to purge the Pope from being the Antichrist.

And first, where it is saide in S. *Iohn*. These are the last dayes, and ye haue heard that the Antichrist shal come: Euen now are there many Antichrists, and againe saith he, *but this is the spirit of the Antichrist, of whom ye haue heard that he should come, & now he is in the world.* It is to be answered hereunto, that the meaning of the first text is not, that that present time, but the whole age after Christ, is the last age & dayes of the world, in the which, the great Antichrist should come. And euen then, saith he, there were many Antichrists, not that he saith, that the great Antichrist was any of them, but rather, that he meaneth, that there were so many small Heretiks and Antichristes risen vp, that thereby the comming of the great An-

threefold
crowne of
golde.

21. His
daylie ty-
rannie in
martyr-
dome.

Luk 16. 31.

Explicati-
ons of texts
allegaded
for the
Pope.

First text.

1. Ioh. 2. 18

Second

text.

1. Iohn 4. 3

Exposition
of the first.

2. Thes. 2.

2. Th. 2. 11

2. Th. 2. 11

*Exposition
of these
cond.*

1. Joh. 2. 22

*Two deni-
als, In
mouth &
in heart.*

tichrist was portended: for *Paul* makes this place plaine, where he speakes in expresse words that the myserie of the Antichrists iniquitie was euen then begun to worke, but himselfe should not come, while he who helde should yet holde still a while, and then be divided or remooued out of the way: meaning, that the myserie of his iniquitie, and spirit of his errors, was then begun to worke in these small Antichrists, fore-runners of the great Antichrist, vnto whose errors (saith he) because the world hath attended, and hath left the spirit of veritie, whereby they should haue bene saued: therefore, God shal send vpon the the efficacie of errors, that they may beleue lies, that is to say, God shall send the great Antichrist to work his miracles of lies, &c. As to the second text, it is not spoken of the person of the great Antichrist, but plainly by the text is meant, of the spirit of his errors, or (as *Paul* calleth it) *the myserie of his iniquitie*, which euen then was in the world and wrought in his fore-runners, whom *S. Iohn* calleth also antichrists: So be these texts, rightly conceiued, it is gathered, that many final Antichrists (in whom wrought the spirit and myserie of the great Antichrist) were come in the daies of the Apostles, but yet not the great Antichrist himself. Moreover, in case it be doubted how the Pope can be this Antichrist, seeing saint *Iohn* saith. that the Antichrist denieth the Father and the Sonne, whereas apparantly the Pope denieth neither of them. To this it is answered, there be two denials, the one in mouth and profession plaine ly, and that way the Pope seemeth a Christian, and not to denie Christ

othe r

otherwise hee would not be credited of Christians, neither could he be a meete Mediatour betwixt the Dragon and them, as the Antichrist must bee. The other deniall is in heart and deede tacitly, and that way the Pope hath denied altogether, both the Father and the Sonne :for who so denieth the Sonne, the same (saith the same text immediatly after) denieth also the Father, and consequently them both: but so it is that the Pope denieth Christ, in that he establisheth other mediators of his canonized Saints, betwixt God and vs, and vindicats to himselfe power to remit sinnes, and so craftilie maketh Christ but a cipher, without either office of mediation, or of remission of sinnes. Wherefore, in effect the Pope denieth the Sonne, and consequently both the Father and the Sonne. And besides this former reason, is not this certaine, that the 22. *Necromantik* Popes already spoken of, could not be *Necromancers*, vnles they had by priuat and tacit pacti-
on, renounced both the Father and the Sonne, and became slaues to the deuill for euer? Also hath not diuers of them bene espied & noted with Atheisme, such as Pope *Leo* the tenth, who when Cardinal *Bem-
bus* was in commoning with him, of certaine Evangelical histories, made this godles answere. *Quantum nobis & nostro cœtui profuerit ea de Christo fabula satis est saculis omnibus notum.* It is knowne evidently to all ages, how much this fable of Christ, hath bene profitable to vs and our Clergie.

Of this godlesse number, there were eight Popes nominated in true registers, beside the forefaide *Necromantick* Popes, and others vnspied Atheists.

1. Ioh. 2. 23
*His denial
of the sonne
and conse-
quently of
the Father.*

*Christ
made a ci-
pher.*

22. *Necro-
mantik
Popes, de-
niers of
God.*

*An atheist
sentence.*

*Eight A-
theists.*

αντιχριστος
both for
vicarius
christi &
adversarius
christi.

αντι taken
pro vicario
Mat. 2. 22

αντι taken
in the con-
trair sense
euen both
for pro and
contra.

αντιχριστος
in greike is
in latine
the Popes
proper style
vicarius
christi.

αντιχριστος
ane enimie
in effect.
An foure
fold disco-
uerie.

1

2

3

Finallie, the very name of Antichrist *αντιχριστος* hath two significations, to wit, *Vicarius Christi*. Christs lieutenant, and *adversarius Christi*, Christs enimie: both the which doe bewraie the Pope, & most viuely designe him: for as *τυραννος* signified of olde times a King, and now degeneratly, is taken for a tyrant or oppressour, because that Kings oftentimes become oppressours: euen so is *αντι* in the Greeke taken both for a lieutenant, or Vice-gerent, in Latine, *pro vicem gerente aut vicario*, as Matth. 2. 22. where it is said that Archelaus did raigne in steede of his father Herod, he vseth the words *αντι τῷ Ηρώδου*. Likewise *επαγωγος* is taken for a captaine or gouernour, *αντιεπαγωγος* for his lieutenant or depute, as on the contrarie part *αντι* also is taken for an enimie or vsurper of a mans place, euen both for *pro* and *contra*, because that a deputie, lieutenant, or place-bearer oftentimes vsurpes and retaineth his place by rebellion, and therefore in the first sense, *αντιχριστος* is as much to say as Christs lieutenant: In Latin, *Vicarius Christi*: Which name the Pope chalengeth to himselfe, professing him thereby to be the Antichrist in that sense. In the other sense, the very effects of his doctrine, life, & conuersation, prooueth him to be also the Antichrist, an enimie to Christ, and vsurper of his place, as learnedly that worthie man *Wolfgangus Musculus* doeth obserue & note. Here then haue we after foure diuers maners discovered the Antichrist: first, by proouing him to be neither, *Jew*, *Turke*, nor other *Ethnick*; but a pretended Christian Prince. Secondly, by applying of the speciall tokens of the Antichrist precisely to the Pope. Thirdly, by declaring the notable contrarieties in doctrine and conver-

tion

tion, betwixt Christ and the Pope. Fourthly, and last of all haue wee expounded and remooued certaine doubts, which would seeme to excuse the Pope, and purge him frō being the Antichrist: so that nothing needs more to be said, if it pleaseth God to bestow his spirit vpon the auditour: otherwise in vaine doth the Sun clearly shine to the blind mould-warp. The Lord opē the eyes of all men, & inspire the harts of Princes (as in the *Revelation* is promised) to destroy that idolatrous seat, & bring the Antichristian kingdom thereof to an end.

4

Apo. 17. 16

27. PROPOSITION.

The Image, marke, name, and number of the beast, are of the first great Romane beast, and whole Latine empire vniuersallie, and not of the second beast, or Antichrist alone in particular.

Some hath mixed confusedly, the tokens of these two Beasts through other, and so haue thought to applie this *image, marke, name and number* to the Antichrist in particular: but here say wee, the same doeth appertaine to the great ten horned Beast, and whole Latine Empyre in generall, and not onely to the Antichrist in particular, and that wee prooue by these reasons. First it is said, † that in the time of the first vial, which was betwixt the year of Christ 71, & 316. there fell a great plague on them that had the marke of the beast, and on them that worshipped his image. But at this time, the second Beast or great Antichrist was scarcely come: as by the 9. synthesis of the former proposition is showne, and shall be more at length in the

1 Reason
Apoc 16. 2

Apo. 13.
14. 16. 17.
18.

36. proposition. Therefore the Image and marke, must be of the first great *Romane* beast or *Latin* empire, and not of the second beast. And where it is said † that the second Beast and onely Antichrist, caused to make the image of the first great *Romane* Beast, and caused all men to receaue his marke, and that none might buy or sell, that had not the marke or the name of the Beast, or the number of his name, it followeth not thereby that there was no *image, marke, name, nor number of the beast*, before the Antichrist came, but rather, that the second beast or Antichrist, caused to repaire them after they were almost abolished, and that he did confirme and approoue them of new, as in the next proposition is declared. Secondly, this *marke, image, name and number of the name*, appertaines to the first great *Roman* beast, because it is plainly † said, that the *image is of the great Roman beast* Which receiued the deadly wound: & therafter it is said (or at the least may be gathered by the text,) that not onely the *image* and the *marke*, but also the *name* and *number* doeth appertaine, to one selfe-same beast. And therefore necessarilie the *image, marke, name, and number of the name*, must all appertaine to the great *Roman* beast and *Latin* Empyre, and nowaies to the second Antichristian beast, nor to the Antichrist onely.

2. Reason.
Apo. 13 14

Apo. 19. 20
Apo 13 14.
16. 17. 18.

28. PROPOSITION.

The Image of the Beast, is these degenerate Princes, that in name onely were called Romane Emperours, and were neither Romans of blood, nor Emperours of Magnanimitie.

Seeing that great ten-horned beast, is the *Romane* Emperour (by the 24. proposition) and (by the former proposition) this Image, is the image of that Emperour, and (by the text) this image must haue a spirit, and must speake as the Antichrist inspires him. What else can this liuely and speaking Image then be, but a man? yea, euen such a man, as doeth represent and beare the figure of that *Romane* Emperour: and therefore (as saith the text) doe all men worship and reuerence him. This image then is of two sorts, the one were these vnworthie Emperours, (not of the ancient blood of *Romanes*) in whom the emperour did decay. Of these there were in the daies of this first *Vial*, as is said in the discourse of the former proposition: the last of these were extinguished by the *Hunnes, Gothes, and Vandales*. The other sorte were the new Emperours, called the Emperours of *Germanes* and *Romanes*, of whom *Charlemaigne* was the first. These also were but a figure of the first olde Empire, and were but only *Roman Emperours* in name & neither of their ancient blood, neither hauing such authority as they. These did the Pope crown & inaugurate as Emperours, or rather as images of the first empire. These inspired he with the spirit of his errors, and made them to speake as he willed them, and then confirmed he their emperour, and proclaimed them *Emperours*, & caused al men to reuerence them, as is saide in the text. So then for conclusion, all the properties of the beasts image, agree so fitly with these degenerate Emperours, both of the first sort & last sort (which neither were *Romanes* of blood, neither *Emperours* in effect) that we can call none other,

A speaking Image.

Images of two sorts.
First sort.

Second sort
Emperours of *Germanes* and *Romanes*.

These Images did the Pope authorize & made them to speake as he list.

Apo. 13. 14
15.

than

than them to be the Images of the ten horned *beasts*, or *Roman* and *Latine* empyre.

29. PROPOSITION.

The name of the beast expressed by the number of 666. [cap. 13] is the name λατεινος onely.

MAny hauing mistakē this text, haue judged this number to be the number of the Antichrists name in particular, as if it were the number of the second *Beasts* name, which we haue prooued by the 27. proposition to be of the first *beasts* name. Here then say we, that name is λατεινος, for these reasons. First, because the name of the beast is prooued (by the said 27. proposition) to be the name of the ten-horned *Roman* beast, or *Latine* Empyre in general, and not of the Antichrist onely, and so it must either be *Romanus* or *Latinus*, but of these two, *Latinus* is the eldest stile: for King *Latinus* (from whom that people were called *Latini*, and their countrey called *Latium*) was long before King *Romulus*, of whom the Citie was called *Rome*, and the people thereof *Romanes*. Secondly, it must be the number of a mans name (saith the text) so is *Latinus* the name of a man, euē the name of one of their first kings. Thirdly, forasmuch as the *Grecians* had a custome in their mysteries and Oracles to obserue the number of names, as ye shall finde in diuers parts of *Sibylla*: And as in that countrey, the name of the flood *Νειλος*, is celebrated as holie, because it containeth the number of the daies of the year 365. as *Gaspardus Pencrus* vpon *Carion* testifieth, *Chro. lib. 4.* where he describeth the *Cattes* and *Hesses*. Therefore, Saint *John* (obseruing the custome of them to whome hee writeth) saith † that the number of the Beast,

It is the first beasts name and number & is λατεινος
1. Reason.
Latinus their eldest king & eldest stile.

Ap. 13. 17
18.

2. *It is the number of a mans name: So is latinus a man.*

3. *The ore-ciā custome to account of names be their number.*

or rather (as he termed it in the former 17. verse) the number of the Beasts name, is 666. And euen so it is, that *λατεινος* contained the number of 666. for λ is 30. α is 1. τ is 300. ϵ is 5. ι is 10. ν is 50. θ is 70. and ς is 200. which altogether make sixe hundreth three score and sixe. Therefore, *λατεινος*, is the verie name of the Beast, meained by the said number. And for better confirmation of this forme of interpretation, *Irenaus Martyr* (who was Disciple to *Polycarpus*, the Disciple of *S. Iohn*) about the end of the fift booke *de heresibus*, approoueth this maner of interpretation, saying, *Et testimonium perhibemus his, qui facie ad faciem viderunt Iohannem, & ratione docentibus, quoniam numerus nominis Bestia, secundum Græcorum computationem, per literas, quæ in eo sunt, sexcentos habebit & sexaginta sex, &c.* And these bearing testimonie, that face to face haue seene Saint *Iohn*, and by reason teaching, how that the number of the beasts name, doeth containe sixe hundreth three score and sixe after the Grecian reckoning, by the letters that are therein. And thus far saith he generally, concerning the maner how this text shall be interpreted, as appearingly he had his warrant, receiued mouth by mouth from Saint *Iohn*. But as to the particular names, although hee reckoneth out *λατεινος*, with other of his owne conception, yet because he had not such particular warrant mouth by mouth thereof, he leaues off to speake determinatly thereof: But by the euent now fallen out, wee may more constantly affirme this same. For conclusion, seeing by the 24. proposition, the first great ten-horned beast is the *Romane* Empire, whereof (by the 27. proposition) the number of his name, is the number of 666. and that (by the text) the same must

Apo. 13. 18.
The letters
of *λατεινος*
maketh the
number
666.

Irenaus cō-
firmeth this
interpreta-
tion.

*Epilogue of
the former
reasons and
conclusion
thereupon.*

† This number is not of yeares, nor of αρουμς, nor ἐκκλησια, α ιταλικα, nor DIC LVX, but of a mans name.

† Neither of τειταν, nor of μαρμαριτες, but of the great imperiall beast, & man.

Ezech. 9. 4.

Apoc. 7. 34

† Profession and obedience to God, is his publike marke.

be the number of a mans name: Therefore, this number of 666. cannot be yeares, as some doe interpret it. nor αρουμς, for αρνωμαι, which is to denie, nor ἐκκλησια ιταλικα, neither Dic LVX: because although these containe the number of 666. yet these be neither the names of a man, neither the names of the Latine or Romane Empire, as is prooued, that the name of the saide number ought to bee.

Also, this name is neither τειταν nor μαρμαριτες, because, although they both answer the said number, as likewise are the names of a man or masculine, yet are they not the names of the first beast, or Romane Empire. And therefore that name necessarily must be λατεινος, as being not onely the name of a man, but also the proper name of the first beast: as thirdly containing in it the said number 666. conforme to the three properties and tokens thereof, warranted by the text.

30. PROPOSITION.

The marke of the Romane beast, is that invisible profession of seruitude and obedience, that his subiects hath professed to his Empire, since the first beginning thereof, noted afterward by the Pope, with diuers visible marks.

IN the ninth cap. of Ezech. it is said, that the Angel marked Gods Elect within Ierusalem, with a marke on their fore-heads: the like is said in the Reuelation: yet in no historie of these daies, it is hard that any such visible marke was set vpon the faithfull: where-through that marke must of necessity meane nothing else, but that profession of seruice and obedi-

ence

ence towards God, which with bolde faces wee ad-
 uouch as constantly and openly, as if we were visibly
 marked therewith. And semblable, on the contrary
 part, this marke of the *Roman* beast or *Latin* Em-
 pire, is nothing else, but that professed seruitude, o-
 bedience, confederacy, or concurrence, which the
 subjects thereof haue avouched to obserue thereun-
 to. And for confirmation hereof, it is said in the Re-
 vel. that in the daies of the first *vial*, there fel a great
 plague on them that receiued the *beasts* marke, and
 worshipped his Image: but at that time, (which was
 betwixt the yeare of God 71. and 316) there was no
 visible mark receiued by the, nor that can be attribu-
 ted vnto the of that empyre, nor any difference be-
 twixt them & the enemies of the empire, but onely
 their foresaid profession, which therefore doubtles
 must be called in that text, the marke of the empyre.
 But as to the second part of this proposition, howe
 soone the Antichrist, that two-horned Beast came,
 he caused all men to receiue a marke, which the text
 describes so specially, with such notes, as it must
 needes be a more notable and visible marke, than
 the simple profession only: for the former marke of
 simple profession, is but simply called the marke of
 the *beast* (*Reuel. 16*) but the markes that fell in the
 time of the Antichrist, are not onely said to be mar-
 ked in their fore-heads or right hands: but also the
 forme & shape of the marke is expressed by the text,
 where the same marke is said to be, the *marke of the*
Beasts name or number thereof: as if he would say, there
 are markes taken out of the beastes name, or rather
 number thereof, which all his subjects shall beare or
 weare sometimes on their foreheads, sometimes in
 their

*Obedience
 to the beast
 is his first
 marke.*

*Apoc. 16. 2
 First mar-
 kes inuisi-
 ble.*

*Second
 marks vi-
 sible.*

Apo. 16. 2

Ap. 14. 11.

Apoc. 15. 2.

their hands : which, what they be , followeth in the next proposition.

31. PROPOSITION.

The visible marks of the Beast , are the abused characters, of $\chi\xi\varsigma$ and crosses of al kinds, taken out of the number of the first beasts name.

Fins tokēs.

1. Marks of the beast

2. Marks of the beasts name.

3. Marks of the number of the beasts name.

In $\chi\xi\varsigma$ are these marks to be sought.

4. They are marks appointed by the second anti-christian beast.

5. Markes universall to all men.

THese visible marks , whatsoeuer they be , haue five notes or tokens , assigned by the text to know them by. First, they are called the *marks of the Beast*, Reuel. 13. 17. and 14. 9. that is to say, marks of the first and great Romane beast , as is prooued by the 27. Proposition. Secondly, & more especially, they are called *marks of that beasts name*. Reu. 14. 11. Thirdly, and most especially of all, they are called the marks of the number of that beasts name, in these words, Reuel. 15. 2. *And these who obtained victorie of the beast, and of his Image , and of his marke of the number of his name*, word by word out of the original greeke: bearing, *καὶ ἐκ τῶν χαραγμάτων αὐτοῦ, ἐκ τῶν ἀριθμῶν τοῦ ὀνόματος αὐτοῦ*, And so this victorie is not spoken of his marke, (and) of the number of his name, as some translates, but of his marke of the number of his name, meaning so expresselie, that his marke, is a marke of the number of his name, that is to say, is deriued or composed of the number of his name, but the greeke number of his name is, $\chi\xi\varsigma$, As expressly saith the text, *Re. 13. 18.* Therefore, in these numeral letters $\chi\xi\varsigma$ are these marks cōtained, & this we haue very specially for the third tokē. Fourthly, these marks must be deuised, enioyned , and appoynted : by the second Beast or Antichrist, as proues the text, Reuel. 13. 16. Fifthly, these marks must be vniuersall

vpon all men, rich and poore, free and bound, and that no man might vse his traffick of marchandise, or lawfull affaires, who had not receiued these marks as testifieth the text, *Revel. 13. 16. 17.* Then, vnto whatsoeuer marks all these fūe tokens doe agree, the same are the Antichristian marks: But vnto the abused characters of $\chi \xi \varsigma$, and crosses of all kinds, doth all these fūe tokens agree: for first $\chi \xi \varsigma$, is justly called the mark of the first Beast & *Roman* Empire for two causes: the one for that all these of that Empire, are entised vnder colour of the Name of Christ, to reverence that character, being neuerthelesse, as it is abused, nearer to the name of the Antichristian and *Latin* kingdome, not to the name of Christ, as hereafter shal be said. The other cause is, for that these marks of $\chi \xi \varsigma$, ar gathered of these letters, $\chi \xi \varsigma$, which are the number of the name of that *Latin* kingdom, and *Roman* Beast (as hereafter more specially shal be proued) Therefore, justly ar the marks of $\chi \xi \varsigma$, called the marks of the first *Roman* Beast, agreeing with the first token. Secondly, and agreeable with the former because (by the 29. proposition) that Beasts name is *ΛΑΤΙΝΟΣ*, whose numerall letters, $\chi \xi \varsigma$, represents & yeelds the marks of $\chi \xi \varsigma$, (as more specially immediately shal be said,) Therefore $\chi \xi \varsigma$, agreeth with the second tokē, to be called the mark of that beasts name. Thirdly, and according to the third token, this mark $\chi \xi \varsigma$, is contained vnder the numerall letters of that beasts name $\chi \xi \varsigma$, and is hereby perfectly represented, the two extream letters respectiuevely agreeing in one, and the small disagreeance of the middlemost: to wit, betwixt ξ and ς to be vpon very necessitie: for where as S. *Iohn* heere speaketh ex-

These marks be $\chi \xi \varsigma$ and crosses of all kinde.

1. Reason $\chi \xi \varsigma$ the mark of the first beast for two causes

1 cause.

2. Reason is their agreeance with the second token.

3. Agreeable to the 3 token.

4 Reason.
 Accord
 With the
 fourth to-
 ken.
 5 Reason
 agreeing
 With the
 fifth token.

presslie of numerall letters, he could haue no one nu-
 merall letter to represent both ξ and his crowne, this
 way ξ , more like it nor ξ , whereof the vpper part re-
 presents the crowne, the nether part the figure of ξ .
 Moreouer, there is yet greater affinitie betwixt ξ &
 ξ , for ξ or rather ϵ after this forme in the Greek, and
 ξ in this Beasts language and common written letter
 in Latin is ϵ , which is all one in figure, and so the
 markes of $\chi \xi \epsilon$ agree with the third token. Then
 fourthlie the marke $\chi \xi \epsilon$ is deuised, and taken vp by
 the second Beast, the Pope & his Cleargie, to repre-
 sent as they say, the Name of Christ thereby, but ra-
 ther the contrary, as followeth hereafter. Fifthly, and
 according to the fifth token, the Pope and his Clear-
 gie ordaineth vniuersallie all theirs (whom only they
 call Christians) to reverence the very naked figure of
 $\chi \xi \epsilon$ and bare character thereof, as hauing a diuine
 vertue in it, transferring and distracting our zealous
 reverence from Iesus Christ our Sauer, who is God
 with vs, to such bare characters, and to such dead &
 naked wordes in an vnknown language, as $I H S +$
 $x p s + S O T E R + I M M A N V E L +$: And therefore
 appoint they all men to beare and weare this fore-
 said character $\chi \xi \epsilon$ with such like other bare names,
 in their rings, amulets, pendaries, breast-plates, ta-
 blets, *Principles*, and, *Agnus Dei*: Abusing it in way
 of sorcerie, as in a thousand Papisticall charmes and
 cōjurations, not only in the Cleargies priuie books,
 but also in their publike seruice called *Exorcismus*, is
 to be seene. So then, seeing these fine tokens doe a-
 agree with $\chi \xi \epsilon$ it followeth necessarily, that that ab-
 used character is one of the Antichristian markes.
 It remaineth then to prooue the like concerning
 their

Conclusion
 upon $\chi \xi \epsilon$
 Rests to
 proue the
 like of cros-
 ses.

their crosse of all kindes. And first the crosse is justly called the marke of the first great *Romane* beast, & *Latin* Emperours, for three causes, the one because that the Emperour and all his subjects generally, are some-times-marked therewith, & beareth the same, as shall be said. The other cause, because the Emperour *Constantine* illuded by a crosse shadow in the clouds, taketh vp at the devise & perswasion of *Sylvester* the first, and first Antichristian Pope, the mark of the crosse, and that the rather because (as these fabulous histories report) his mother *Helena* was said to haue found Christs crosse, and so justly may the crosse be called, the marke of the first beast and Roman Emperour.

The last cause, why the crosse is called the marke of the *Roman* Beast, or *Latin* Emperour is, for that it is taken out of his name, euen out of the three numerall letters thereof, as presently you shall heare. So then the first token of the Antichristian marke, agreeth with the crosse. Then agreeable to the second token: forsomuch as by the 27. proposition *λατεινος* is that beasts name, at the least vndoubtedly, the numerall letters of his name are $\chi\xi\varsigma$, out of the which are gathered crosse of all kindes (as immediately shall be said.)

Therefore these crosses, are justly called the markes of this Beasts name. Then thirdly according to the third token, in the said numerall letters $\chi\xi\varsigma$, are contained crosses of diuers kindes, both in figure and in name: In such maner, as both the *Greek* Churches & *Latin* Churches, are certified thereof: for among the *Grecians* the forme of χ is a crosse, and among the *Latines* ξ which is X, is also a crosse,

1 Reason.
hath three
causes.

1. cause.

2. cause.

3. Cause.

The second
reason.

Agreance
with the
second to-
ken.



Third rea-
son agreeing
with the
3 token.

The greek
X the latin
X are S.
Andrewes
crosse.

and these bee crosses aſidewayes called S. *An-
τ the head-
les croſſe.* Therefore the third and laſt letter is a
double letter of abbreviation, containing theſe two
letters *ς. τ.* wherof the laſt is called a headles croſſe, li-
*The greeke
and the la-
tine names
of the croſ-
ſes found in
ΧΞς.* keſt to the croſſe which they cal our *Lords* croſſe: And
ſo alwaies & of euery letter hereof ariſeth the figure
of the croſſe. As to the names of the croſſe, in Latine
crux, and in greeke *ςαυος*, it is not poſſible for
them to be expreſſed vnder ſo fewe letters more
viuely, nor they are here, for here haue you their
chiefe letters, euē both their capital & their final: for
by *χ* and *ξ*, haue you in latine *C.* & *X.* making *crux*, or
C.H. & *X.* making barbarouſlie *CHRX*, as I haue
ſeen & heard it ſo in print & pronounced. And again
by the laſt letter *ς* haue yethe greeke name of the
croſſe *ςαυος* likewise expreſſed, by his capital and fi-
nall letters. So then according vnto the third token
in *ΧΞς*, which are the greeke number or numerall
letters of the beaſts name, are contained croſſes of
diuers kindes, both by figure and by name evident-
ly expreſſed, both to the orientall or greeke Churches,
and to the occidentall or Latine Churches, and
what is more evident? Fourthly, & agreeing to the
fourth tokē, theſe croſſes (I mean the abuſes therof)
were deviſed by the ſecond *Beaſt*, the Pope and his
Clergie, as magicall markes of forcerie, gree by
gree, to with-drawe that godly meditation that we
ought to haue of Chriſts paſſion, and that reue-
rence that we ought to haue towards Chriſt, for ſuf-
fering death for our ſakes, and to beſtowe the
whole merite, honour and vertue thereof, firſt,
to the materiall Croſſe, whereon hee ſuffered,
and then to bare figures and markes thereof,



*Fourth rea-
ſon agreeing
to the 4
token.
Chriſts due
honor with
drawen
from him
and giuen
to imperti-
nent ſigours*

and

and last of all, to other curious sophistical figures & marks, such as  which they call the crosse of *Jerusalem*, and such as this crosse  which is to be seene vpon diuers old Church walles. Which figures are so degenerat gree by gree from crosses to compasses, crooks and rammald, that altogether they haue no resemblance of Christs passion. Finally, and according to the fift and last token: these crosses were so vniuersally vsed, (that beside their daylie crossings with their right hand on their fore-heads which they call *sauing*) all maner of persones behooued to beare and weare, euen visible marks thereof, at apointed times on their fore-heads, or in their hands, such as to be crossed with ashes on their fore heads on *Ashwednesday*, and to beare Palme crosses in their hand on *Palmesunday*, otherwise they were thought to be *Heretickes*, and cursed from the communion of Christians: And these excommunicates (as saith the Bull of Pope *Martin* the fift, *Fol. 134*) shall not be permitted to keepe houses or lodging, or to make any blocke or bargaine, or to occupy any traffike or trade of marchandize, or to haue any societie with Christians. Then seeing these crosses agree now with al these fise tokes of the Antichristia marke, as a litle before $\chi \text{ } \epsilon$ was proued to do. Therefore, necessarilie these marks of $\chi \text{ } \epsilon$ and crosses of all kinds, must be the beasts visible marks. Let no man grudge hereat nor grieuously take it, obiectiong that we haue made these to be the marks of the antichrist, which me haue hitherto deuised (as they say) to represent the name of Christ, and his passion. For certainly these same thinges, which not men, but God hath deuised and appointed, howe soone they are misused, they are

*Fift reason
agreeable
to the 5
token of v-
niuersality*

*Fore heads
crossed on
Ashwed-
nesday.
Palme crosses
in their
hands on
Palme
Sunday.
Conclusion
against
crosses.
Praeccu-
pation.*

called by the spirit of God, abhominatiōs. Appointed not God the braſe Serpēt to be erected, as health ful; but after that it was worshipped it was destroyed by *Ezechias* as damnable? Appointed not God the Sacrifices & incense offerings, & yet saith he in *Osee*,
4 Reg. 18. 4 *Osee. 6. 7.* *Misericordiam volui & non sacrificium: I desired mercy and not Sacrifice:* And in *Esay*, *Ne offeratis ultra sacrificium frustra: incensum abominatio est mihi:* Bring no more Sacrifice in vaine: Incense is an abomination vntome? Seeing the Lord then doth reiect those ordinances which himselfe hath instituted, and calleth them, *Abomination*, when they are abused, how much more ought we to reiect these sophistical marks of *χςς* and crosses of all kindes, such as these † which they call our Lords crosse, and † Saint. *Georges* crosse, and *X S. Andrewes* crosse, and  the crosse of *Iherusalem*, and  the crosse of *Dedication*, besides the Popes crosse and manie Crosses moe, and esteeme them as abhominable Antichristian badges, whereas we see them not onely deuised by men, but also abused by them in way of forcerie and magicke: imputing vnto these naked figures, a vertue and sanctitude in their charmes and exorcisms, as though, the whole vertue of Christ and his passion, were transferred ouer into them. And although they say, that they haue deuised *χςς*, to represent the name of Christ *χςς* or thereby, and crosses of sundrie kindes, to represent his passion therewith: yet the Spirit of God lets vs see euidently by this text, that he doth reiect and cast ouer these their magicall characters and forceries to themselves againe, as liker to the numeral letters of their name, than to his name, euen liker to *χςς* than to *χςς* and so let none doubt, but

*Note to
which of
these, these
marks and
crosses be
likest.*

these.

these fore-said figures, as they are vsed, or rather abused, are the very markes and tokens of the beast, agreeing with the fore-said tokens of the text, in all points and properties. So that if any would demande what is the marke that these numerall letters do designe? these very letters capitally, do make the answer. *χ. χαραγμα. ξ. του ξυλου σ. του σταυρου.* *Character ligni crucis*: the marke of the tree of the crosse.

32. PROPOSITION.

*Gog is the Pope, and Magog is the Turks
and Mahometanes.*

THis is proued three waies, to wit, first by the signification of the names, secondly, by comparison, and thirdly, by their linage: As to the first, *Gog* doth signifie *Tectum*, that is to say, *Couered*: and *Magog* (as *Carion* doeth testifie) signifieth *De Gog*, or *Detectum*, that is to say, *Discovered*, as many learned doe affirme, though others esteeme it rather to meane *detecto*, of a couering, than *detectum*, discovered. So then, there being in these latter dayes, only two great notable and mighty enemies to God: the one, the Pope, a couered enemy and a dissembling Christian, the other the *Turkes* and *Mahometanes* discovered and open professed enemies: It must needs be, that, that secret enemy *Gog*, is the Pope, and the open enemy *Magog*, is the *Mahometanes*. As to the second, like as by comparison, *Gog* was an *Israelite* borne, the *Israelites* then beeing the Church of God. And as *Magog* was a borne *Ethnicke*: so is the Pope borne

Three reason-
sons.

1 Their
names.

Chro. lib. 1
fol. 21.

Two enemies a
couered and
a discon-
red, the

Pope and
the Turke.

2 Reasone.

Compari-
son,

1 Chro. 5 4.
Gen 10. 2.

Gen. 49 4.
Apoc. 17 2
3 Reason.
Their li-
nage.
Ezech. 38.
and 39.

among Christians, which now are Gods Church: And the *Turks*, and *Mahometans* are borne *Ethniks*. And again, as *Gog* was of the tribe of *Reuben*, who was accused for incestuous whooredome. So is the Pope chief of that *Romish* seat, which is called that spirituall whoore, and accused Idolatresse, with whom the Princes of the earth haue committed Idolatric, and spirituall whooredome. As to the third, concerning their linage: *Ezechiel* defineth *Gog* to be the chief Prince of *Tubal* and *Meshech*: then read *Jerome de interpretatione nominum*, &c. vpon *Italia* and *Tubal*, and ye shall find of *Tubal* to be descended, *Iberi* or *Iberes*, which he calleth the *Spaniards* or *Italians* in *Europe*, & likewise of *Meshech* to be descended the *Cappadocians* in litle *Asia*: which all hauing embraced the *Christiā* faith, did afterward, nil they wil they, accept the Pope as their supreme head, or chief Prince: & so *Gog* the chief Prince of *Tubal* & *Meshech*, must be the Pope, seeing he is supream head of these *Tubalists* in *Europe* & *Meshechists* in *Asia*. And as cōcerning *Magog*, he was the sonne of *Iapheth*: of this *Magog*, descended the whole *Scythians*, which now are the *Turkes* and *Mahometans*, according to the opinion of all writers. Then by these three reasons (by and besides the whole notes and tokens of the 20. chap. contained in the principall treatise) it appeareth euidently that *Gog* is the Pope, and *Magog* the *Turke*, or *Mahometick* Emperour,...

Gen 10. 2.
Conclusion.

33. PROPOSITION.

The armies of Gog and Magog [chap. 20.] are all one with the two aduersarie armies of the sixt Trumpet, or sixt Viall.

This

THIS is sufficiently prooued, by the harmonic of the whole tokens assigned by the Text of the *Trumpets* and *Vialles*, and by the text of *Gog* and *Magog*. For these of the sixt *Trumpet* and *Vial*, dwelt beyond and about *Euphrates*, and were kings of the East: so here doeth *Magog*, for that he is proued lately, to meane the *Mahometanes*. They are there called in the sixt *Trumpet* foure, as indeed they are foure families, and foure nations *Mahometanes*: Here likewise, are they tearmed the people of the foure quarters or corners of the earth. There were these foure nations bound at *Euphrates* til their due time, & then loosed to make war-fare: Here is the Deuill bound from stirring them vp or enticing them, till their due time, and then is loosed to stirre them vp to battell. There are these *Mahometanes* alone reckoned, to two hundred thousand thousandes of hoisemen: Here are both the Armies; euen both *Gog* and *Magog*, compared to the sea-sand in number: There, doeth three diuelish inspirations (called spirits of Devils) gather & stirre vp all those people to battell: here, the Diuel himself is loosed to stir the vp to battell. There, doe they conueene to fight in *Armageddon*, which is the mountaine of the Euangell, and landes of the Elect and chosē people: Here, do they compass the whole lands, companie, and armie of Christians, and their elect cities. And finally, these foure of that sixt *Trumpet* or *Viall*, are prooued by the fourth proposition, to be the foure nations *Mahometanes*. The same is this *Magog*, prooued to be by the former proposition. And consequently, the armies of *Gog* and *Magog*, whom *Sathan* here in this 20. cap. doeth stirre vp to warre-fare, are the selfe

same

Harmonies and tokens.
Agoc. 20.
Their dwelling,
Their number of nations.

Bondage and loosing
Their multitude.
Diuelish instigation.

Hier de int. nominum.
The place of their battell.
Proued be the 4 and 32 propositions.
Conclusion

same armies of Papists & Mahometanes, that made great wars in the daies of the sixt Trumpet or Viall.

34. PROPOSITION.

The thousand yeares that Sathan was bound [Revel. 20.] began in An. Christi 300. or therabout.

1 Reason.
Christianisme did
rise and Sathans
tyrannie restrained.

2. Godly
councels
and good
ordinances.
Sathans
hypocriti-
call king-
dome ari-
sing.

3. be account
of yeares.
Sathan
bound
Anno 300.
and loosed.
An. 1300.

For prooffe hereof, it is euident by histories, that after the continuall and successiue tyrannie of Ethnick Emperours, and last of *Diocletian*, (who in one moneth made seuentene thousand Martyrs) there arose about this 300. year of Christ *Constantine* the great, a Christian and baptized Emperour, who, and whose successors (except a few of short raigne) maintained Christianisme, to the abolishing of Sathans publike kingdome: and therefore, saye wee, this yeare Sathan is bound. Secondly, shortly after this time, was the first publike and generall godlie counsel, holden by the Christians at *Nice*, in the which the Apostolical beleefe was published, the authentick Scriptures authorized: and finally, the true Christian religion so receiued, that all Sathans outward opposition was banished, and his publike tyrannie and kingdome ouercome: although yet, by his Lieutenant the Antichrist, euen then began his dissimulate and hypocritically kingdome. Thirdly, seeing by the former proposition, *Gog* and *Magog* are the armies of the sixt trumpet and Viall: and these (by the fourth proposition) were loosed about the yeare of God 1296. to make warres. Therefore, about the yeare of God 1296. or rather (as histories precisely report) about the yeare of God 1300. were the armies of *Gog* & *Magog* loosed, & so Sathā was then loosed, to stir them vp to battell: from the which 1300. yeares deduce the thou-

sand

land yeares, that Sathan lay bound; and it will consequently follow, that Sathan was first bound in Anno Christi 300. Fourthly, and for confirmation of the former, the text saith; that how soone the Deuill is loosed, he passeth forth to stirre vp and seduce, these Papisticall & Mahometick armies of Gog and Magog, to strife and warre-fare. But in that 1300. yeare, began (by Sathans instigation) that proude strife betwixt them for supremacie, both of them chalenging to themselues the Empire of the whole earth: for Pope Boniface the eight, instituted the first Iubilie that yeare, and clothed himself the one day in the Pontificals of a Bishop, & the other day in the robe-royal of an Emperour, & having borne before him two swords, proclaimed these words, *Ecce duo gladii hic*: meaning therby, that he was sul Monarch & more thā monarch: For, therby he vsurped to himself vniversally both spiritual & temporal power. Like wise, on the cōtrarie part, that same yeare, the chiefe nations Mahometanes crowned Ottoman the great, their first Emperour: And so betwixt these contrarie Empires, euer from thenceforth followed out such vniversal and terrible warres, that the Deuil (doubtles) from that 1300. yeare of God forth, ran loose among them, stirring vp these warres, and consequently, he lying bound 1000. yeares afore, behooued to begin that bondage, in Anno 300.

35. PROPOSITION.

The Devils bondage a thousand yeares [cap. 20.] is no waies else, but from stirring vp of vniversal warres among the nations.

Some by this bondage of Sathan, haue sought out to find the visible Church of God a thousand

*Apoc. 20. 7.
4 Reason e
the proude
& ambiti
us ostētatiō
of the Pope
one the one
part.*

*The pride
and conten
tiō betwix
the Pope
on the one
side and
Mahome
tans on the
other side
began a
bout the
yeare 1300*

*Sathanes
publike
tyrannie
restrained,
the Antt-
christis pri-
vate tyran-
nie ariseth.*

*Note to
what end
the Devill
is bound.*

yeares pure and vncorrupt, or beleueed that the true Church should enjoy 1000. yeares peace: But the plaine contrary appeareth here by the fourth and fift verses, where it is meant expressly, that in the time of these 1000. yeares, should the Antichristian beast raigne, and should slay and behead those, that worshipped not him, nor reuerenced his marke and image, but liued and reigned with Christ Iesus, as true Christians, all these 1000. years: and that all the rest of the people lay dead in his errorrs: and rose not there from, till these thousand yeares were expired. And so, seeing both by this text, these Ethnik-like Antichristians raigned in this time, as also (by the chap. 11, 2.) they possessed the outward visible Church: Therefore, could neither the true invisible Church enjoy peace vnder the Antichrist, neither yet could that visible Church be pure and incorrupt during these thousand yeares, but rather after the said 1000. yeares, because it is meant (verse 5.) that the rest, who were dead in Antichristian errorrs should not reuiue, or rise there-from, till after these thousand yeares. And beside this, it is not said, that the Deuil is bound from troubling the Church of God (which euer he troubleth) but from seducing or deceiuing the Gentiles or Nations, which for the most part, are taken in the Scriptures in an euil part, for the idolatrous, wicked, and lewde people of the worlde, to whom God here granteth these thousand yeares peace, because they (Revel. 11. 2) doe possesse the outward and visible Church, and haue the true invisible Church lurking vnder their feete, which by their continuall trouble, might also be troubled. Then resteth the affirmatiue part of this propositi-

on, to wit, this bondage of *Sathan*, to be from stirring vp of these nations, to any vniversal warre-fare, while the end of these thousand yeares. For prooffe whereof, when he was loosed, then (saith the text) he passed forth to stir vp the whole nations of the foure quarters of the earth, *Gog* and *Magog*, to warre-fare and vniverfall blood-shed: whereas contrarily, by histories it is found, that al the 1000. yeares præceding, there were no such hudge imperial armies, nor terrible blood-shed as now, whē the whole Papiſts & pretended Christians on the one ſide, againſt the whole *Mahometans* on the other ſide, euen the whole *Occident* againſt the whole *Orient*, vnder the names of *Gog* and *Magog*, were conuened in number as the ſand of the ſea, as the text ſaith. So that in comparison hereof, al ſmall ciuil warres, skirmiſhings, and in-cuſſions, that occurred during theſe thouſand yeares, were thought nothing but peace, and conſequently thoſe terrible and vniverſal warres, that fell out from this time forth, were the onely troubles and ſediti- ons, from entuſing and raiſing whereof, the text meaneth, that *Sathan* was bound and reſtrained all the former 1000. yeares, and not from ſtirring vp of errors, hereſies, martyrdome, & provinciall warfare.

36. PROPOSITION.

The 1260. yeares of the Antichriſts vniverſall raigne ouer Christians, begins about the yeare of Chriſt 300. or 316. at the fartheſt.

THis is prooued, by reaſons of Gods apparant mercy, and of the Devils ſubtiltie, and by diuers neceſſarie reaſons of Scriptures confirmed by hiſtories. And firſt, ſeing on the one part, it was meet

His actions (after his looſing) ſhew wherefore he was bound. Papiſts & Occident againſt Mahometans and Orient.

Conclusion

for

1. *Reasone.*
the mist
berwixt
Gods justice
and mercie.

2. *Theff. 2.*

† 2 *Reason.*
The devils
craft to ty-
rannise dis-
simulatlie
when he
was restrai-
ned publi-
lie.

for the iniquities of the world, that sometime a generall Antichrist should come: but on the other part, whilest as Sathan ranne at libertie, and his kingdome, publicly flourished by the tyrannie of *Ethnick* Emperours, by whom Gods Church was extreemely persecuted: It was vnnieete at that time, that the Antichrist should also rise: least on both sides, Gods Church were vtterly extinguished: and therefore it is not apparant, that God in his mercie would suffer the Antichristian kingdome to rise, vntil the Empyre of *Ethnick* Emperours were first remooued, and Christian Emperours established in their place: and so Sathans publicke tyrannie bound and restrained. But this came to passe, in Anno 300. that the first race of Christian baptized Emperours, is begunne in *Constantine* the great: & Sathans publicke and imperiall tyrannie suppressed: Therefore, at this time it is most apparant, that God in the temperature of his justice & mercie, would ratherest set vp the Antichrists kingdome, and herewith agreeth the saying of Paul, that *he that holdes, must holde still a while, till he be taken out of the way or remooued, and then must that man of sinne or Antichrist come:* meaning, the wicked Emperours that held the Empyre, must hold still the same till they be remooued, and then should the Antichrist start vp: & so the one enemie of God to giue place to the other, and not both to stande. † Secondly, by the *Diuels* craft and subtiltie (herein permitted by God) it is very apparant, that while as his publicke tyranny, that he vsed by his *Ethnick* Emperours, was newly extinguished, and himselfe in a maner, to be bound and restrained for 1000. yeares, he would in this his bondage from publicke tyrannie,

rather

rather establishe the Antichrist, as his Lieutenant, to vse dissimulate tyrannie, rather than at any other time: but this his bondage and Christianisme of Emperours, beganne about this 300. yeare, by the 34. proposition. Therefore, about this 300. yeare, it appears ratherest that the deuill by his subtilty, hath substituted the Antichrist, and made him to beginne his kingdome. Thirdly, these 1260 yeares of the Antichrists raigne, or three greate daies and a halfe, that the witnesses or testaments of God lyeth dead (which by the fifteenth proposition are all one date) being ended then (saith the text) *shall the tenth parte of the Antichristian citie fall, euen the tenth part of all the Abbacies, Monasteries, Nunries, and Papistical policies be destroyed.* But so it came to passe, that neere about the yeare of GOD 1560. these Papisticall policies were destroyed in England, Scotland, and in some partes of Germanie, France and other countries, euen their large tenth part, from the which 1560. yeare, deduce 1260. for the yeares of the Antichrists vniuersall reigne, so rests 300. yeares to be the yeare of Christ, about the which the Antichrist beganne his kingdome. Fourthly, *Paul* testifieth, that *those that hold, must hold stil a while til their seate be transported, diuided, or remooued out of the way, and then shal the Antichrist reucale and open vp his empire, for he shall sit in their seat, ouer the Church of God, extolling himselfe as God, &c.* And so it came to passe, that the *Romane* Emperours fate that time, & held the empyre of *Rome*, til *Constantine*, Emperour thereof, transported the seate of the empyre to *Byzantium*, which he called *Constantinople*, leauing the seate of *Rome* to Pope *SYLVESTER*.

Third rea-
son.

By deduc-
tion of
yeares.

Ap 11. 13.

2 Thess. 2.

4. 7.

4. Reason
The Em-
periall seat
transport-
ed.

the

Dan. 7. 25,
Apoc. 13. 5
5. His au-
thoritie &
power then
begunne.

Constantine's gift to
Pope Syl-
vester.

the first and his successours, who was the first Pope or Bishoppe that raigned in *Rome* vnmartyred, and the first that euer possessed patrimonie, rent or dignitie, from which time, their kingdome euer hath encreased vntill our daies, and therefore, iustlie about his time, which beganne in the yeare of God 313. or thereby, establish wee the beginning of the Antichristian and Papistical raigne. Fiftly, because it is said by *Daniel* & by the *Reuelation*, that he must all the said space, haue power and authoritie ouer the Saints of God, and by *Paul* in the said text, that he must be extolled against all that is called God. Therefore must wee begin our count, at the time of the Popes first power & authoritie, euē his very first coronation, and this was about the yeare of God 316. or thereby: for then *Constantine* Emperour, gaue to the said Pope *Sylvester* the towne of *Rome*, and great landes and dominions there-about, and gaue vnto him the triple Crowne, to be crowned therewith, in token that he made him supream head ouer all the Churches in *Asia*, *Africa*, and *Europe*, as his gift, contained in the decrees, *Distinct. 96.* at length propertes, the date whereof is, *Data Roma. 3. Calend. April. a Constantino Augusto quarto consul. & Gallicano quarto conside*, which date repugneth in it selfe, for wee finde by common writers that *Constantine* his fourth consulship, and *Licinius* his fourth consulship, were together in anno *Christi* 315. or according to *Haloander* in anno 316. But we finde neuer, where *Constantine* and *Gallicanus* were consules together, neither yet that *Gallicanus* was foure times Consull: Whereby, not onely the date of this gift is vncertaine, what yeare of God it befell, but also, by
this

this repugnance, and diuerse other reasons, some thinke this whole gift to be false and fained, yet alwayes in this purpose be it true or false, it is al one matter: for seing they acclaime it as true, and thereat make their beginning: it pertaineth not to vs to reason here, whether their beginning was truelie giuen, or falslie vsurped, but to make the beginning of our compt, where they begin their kingdome: to wit, at the said gift, falling betwixt the yeares of God 300. and 316. whereas the precise yeare thereof, is (as is said) vncertaine. Sixtly, *Hermannus Gigas* writeth, that at the time of that donation there was a voyce heard in the aire, saying, *Hodie venenum infusum est Ecclesia*. Also *Maleolus de nobilitate*, and *Naclerus lib. 2. generatione 11*. saith that the same words at that same time were written by an hand vpon the wal of the Lateranne palace, in al mens presence, which miraculous voyce and hand, apparantly establisheth and maketh plain to vs, that at this time began: the horrible and detestable kingdome of the Antichrist, as a poysonable venome vnto the Church of God. Seventhly, at this time began the first Antichristian marke, proued by the 31. proposition, to be the abused marke of the crosse, which now was induced among Christians, by the fabulous alleageance of two fained miracles: the one that Queene *Helen* the mother of *Constantine*, admonished by an heavenly vision, passed, & did find that very real crosse whereon our Lord suffered: the other that *Constantine* her sonne, fighting against *Maxentius*, saw appeare in the aire, the figure of a crosse with these wordes, *In hoc signo vinces*, by this marke thou shalt ouercome, with which marke and inscription, the *Portugall* ducat cle.

*Alwayes
bee it true
or false,
thereas
they begin
their ac-
count of
primacy by
inditions.*

*6. Amar-
velous
voyce and
vision.*

*7. The first
antichristi
an marke
then began
The first
fained mi-
racle.*

*The second
false mira-
cle.*

8 *Reasone*
the Indic-
tions.

First sorte
of Indicti-
ons,

Second sort
of Indictiōs

Ottoman.
Iose. Scal.
de emendat.
temporum.

and some other coines of late are imprinted. And therefore here, where the first publike and visible Antichristian marke beginnes, esteeme we iustlie the Antichristian kingdome to beginne. Eightlie, about this time, beginnes the account of two sorts of *Inditions*, in place of the olde *Olympiads*: the one, *Indictio Constantiniana*, which beginneth *anno Christi*. 312. the 24. of September, at which time the said Emperour Constantine overcame *Maxentius*: The other is *Indictio pontificia* beginning the first day of Ianuarie *Anno* 313. which was also the first yeare of Pope *Sylvester* the first, & first Pope vnmartyred, euē that very day & year beginneth the commō account of the papisticall kingdome, by *Inditions*, and so proceedeth for 15. yeares, and then beginneth againe the first yeare of a newe *Indiction*, keeping thereby, the exact memorie of the current yeares of their kingdome, within every fiftene, and dating therewith all their papistical evidences, even like the Iewes, who kept compt of the old and current yeares of their *Iubilies*, from their conquest of the land of *Canaan*: The number of whole *Inditions*, and of whole *Iubilies*, being more easie to keepe account of, nor their current yeares. Therefore, iustlie at this first yeare of this *Indiction*, and first account of their kingdome, beginning at new yeare day in *Anno* 313. which yeare also the saide *Sylvester* began, ought wee to begin the Antichristian kingdome. So by these eight former reasons, we conclude, that betwixt the yeere of Christ, 300. and 316. hath the Antichristian and Papisticall reigne begunne, reigning vniuersally and without any debatable contradiction. 1260. yeares, and so (as is said) about the yeare of God. 1560. beganne the

first

first publike decay of their policie, and the open repining against their kingdome to their confusion, euer more and more, till first their rents: then their citie of *Rome*: last of al, by Christs owne comming their latter dregges be vtterly extinguished and exterminate, as in the principall treatise, vpon the 17 and 18 Chapters shall be declared.

The progresse of the decay of Rome,

So ends this demonstratiue resolution of all difficulties of the Reuelation, first of al dates and times, and last of the principall termes and matters, as to the meaner termes and smaller matters they are interpreted in the notes of the principall treatise.

H 2

CON-





CONCLVSION.

Four e co-
sectaries in
the proposi-
tions.

1. Each
part conse-
ctarie ope-
neth other.

2 That the
first part of
Apocal. is
orderlie.

3. Euerie
prophecie
is dated.

4. The bre-
uitie of the
first part

supplied &
amplified
in the se-
cond part.

THen for conclusion, by these interpretatiue pro-
positions, followeth foure things marueilous and
notable. First, that the interpretation of euery part
of the Reuelation, is accessorie or consecarie to o-
ther: that is to say, it is so chained and linked toge-
ther that euery myserie opens other to the disco-
uerie of the whole. Secondly, that the first halfe of
the booke is orderlie, that is to say, it containeth in
order of time the most notable accidents that concer-
neth Gods Church, frō the time of Christs Baptisme
succesiue to the latter day. Thirdly, that euerie
historie prophetic is limited or dated with his own
number of yeares. Fourthly and last of al, that
whatsoeuer historie is more orderlie and summar-
lie, than plainly set downe in the first orderlie parte
of the booke: the same is repeated, interpreted, or
amplified in the last part of the booke: which there-
fore we call the amplificatiue parte of the booke,
diuiding the whole Reuelatio according to the table
following before we proceed to the principal mater.

A TABLE

A TABLE DEFINITIVE AND

93

Divisive of the whole Revelation.

THe *Revelation*, is a discouerie of those notable matters that concerne the Christian Church, from her beginning to the latter day, set out by visions, which Christ hath shewed to his Apostle *Iohn*. And it containeth

A particular admonition, which as an Epistle, is directed vnto the seven Churches of little Asia, and it containeth

A generall discourse of all alterations, which generally doe concerne or interest the Christian Church, from her beginning to the latter day, and it containeth

The preface, which sheweth the director, the receiver, & to whom the message is directed, set out spiritually, cap. 1.

The message directed particularly to the Churches of Ephesus, Smyrna, Pergamus, Thyatira, cap. 2. And to Sardis, Philadelphia & Laodicea, cap. 3. And it containeth

An orderly part, which deduceth successively, briefly, & in due order of time all alterations concerning the Christian Church: and it containeth

An amplification part, wherein are more largely set downe and expounded those greatest and most notable matters, which were once summarlie, briefly, or obscurely expressed in the orderly part, & this forewarneth the estate of the Elect,

The reproofe of certain points of their defection, threatening them to amendement.

The commendation of certain of their Godly doings, exhorting them to perfection.

A historie of those things which

A prophetic, forewarning all notable

on earth by commotions

in heaven, described

were accomplished before they were written, expressed cap. 4. 5. 6. 7. & beginning of the 8. vnder the termes of seven seales.

accidentes alterations and

Ecclesiasticall, wherein are introduced

Seculare, which are introduced

cap. 21 and 22. vnder the terme of new

changes, that concerne the christian Church, betwixt S. Iohn his dayes and the latter day: and it is

bed, the Antichristian

face, Ierusalem

ca. 15 & dilated in order, cap. 16. vnder the termes of seven Vials,

Secular, which forewarneth such mutations of earthly kingdoms, and commotions of Empires as any way concerneth the Christian Church, & this is done in the rest of the 8. chap. & in the whole 9. chapter, vnder the termes of six of the seven Trumpets. Hereafter followeth in the tenth chapter, an introduction to the seven thunders, or seven thundering Angels, which are mysteries of the seventh trumpet and latter day.

Ecclesiasticall, which simply and altogether forewarneth the onely progresse of Gods true church, and this is done Chap. 11.

ca. 12 and that Beast his tokens and qualities

cap. 13. and the progres of his falling, and the rising of the Evangell to the latter day,

cap. 14. and the interpretation of the Beasts tokens cap. 17. & the decay of his citie and seat, Cap. 18. and the triumph also of Gods Church, cap. 19. And finally is expounded briefly, cap. 20. how Gods publik & priuat enemies, strive against other, and both against his Church: but at length to their owne wracke and confusion eternally, Amen.

H 3

THE

THE SECOND

And principall treatise wherein [by the former grounds] the whole Apocalyps or Reuelation of S. IOHN, is paraphrasticallie expounded, historicallie applyed, and temporallie dated with notes on euerie difficultie, and arguments on each Chapter.

CHAP. I. THE ARGUMENT.

These three first Chapters, being in way of Epistle, particularlie directed to the seuen Churches of ASIA minor: he declareth in this first Chapter (in maner of preface) who is the director of this message, who are the bearers thereof, and thirdlie, to whome the message is directed: confirming the veritie of all by an heauenlie vision, whereof in the end of the Chapter he yeeldeth the interpretation.

The paraphrasticall Exposition.



His is a booke (a) reuealed by IESVS CHRIST, whereby God appointed him to shew forth and open vnto his seruants, things that must shortly bee performed in the last daies, the which Christ hath sent his (b) Angels to shew & reueale to his beloued Apostle (c) IOHN,

The text.

I **T**HE reuelation of Iesus Christ which GOD gaue vnto him, to shew vnto his seruants things which must shortly bee done: which he sent, and shewed by his Angel vnto his seruant Iohn.

2 Who bare record of the word of God, & of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed is he that readeth, and they that heare the words of this prophetic, and keepe those things which are written therein: for the time is at hand.

4 Iohn to the seuen Churches which are in Asia, Grace be with you, and peace from him, Which is, and Which was, & Which is to come, and from the seuen Spirites, which are before his Throne:

5 And from Iesus Christ, which is a faithfull witness, and the first begotten of the dead, and Prince of the kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his blood,

2 Who also is an Evangelist, and thereby beareth the record of the word of God, and of the history of our saluation in Iesus Christ, and of all things that he hath scene, both then, and at this time.

3 Blessed is he, that reading and hearing the words of this Prophecie, doeth obserue and keepe, truly the meaning and contents thereof: for shortly, & in this last age of the world must the same be performed.

4 I Iohn, vnto the seuen Churches which are in litle Asia, with grace and peace from God the Father, who is, and euer was, and who shall come, and abide for euer: and from that holy, and [d] one Spirit of God, whose seuen-fold vertues and perfections appeare, euer ministering before the throne of God.

5 And from Iesus Christ, God and Man, who in his owne person, hath borne a faithfull testimonie of the resurrection of the dead, and of all that euer died, hee is the [e] first borne, and begotten before all eternitie, and is the first fruits of the resurrection, euen the first among the dead that arose vnto heauen: & he is King & Lord ouer all the princes of the earth: Vnto him therefore, that so hath loued vs, that he hath washed

vs from our sinnes, by shedding his blood to the death for vs

6 And thereby hath made vs as Kings, to raigne with God his Father and as Priests, to offer vp our daylie prayers and laudings to him; euen vnto that Lord Iesus (I say) be glorie and dominion for euermore. So be it.

7 Behold, he shall come to judgement in the [f] clouds, and all men shall see him with their eyes, yea, euen they which wounded and crucified him, and the wicked of all the kindreds of the earth, shall quake and mourne before him, euen verily so shall it be.

8 I am the [e] first, I am the last, euen the first, without any beginning, and the last without any ending, saith the Lord God, who presētly is, hitherto euer hath bene, and shall come, & abide in all time hereafter, euen for euer and euer: for I am the Almighty.

9 And I *John*, your brother in Apostleship, and a partakar of tribulation with you, for the kingdome of heauen, through patience in Iesus Christ was fugitiue in one of the yles of the *Cyclades*, called [h] *Pathmos*, for professing the worde of God, and for bearing the true testimonie of

6 And made vs kings and Priests vnto God, euen his father, to him be glorie and dominion for euermore, Amen

7 Behold, he cometh with clouds, & euerie shall see him: yea, euen they which pierced him through: and all kindreds of the earth, shall waile before him, enen so, Amen.

8 I am Alpha & Omega, the beginning & the ending, saith the Lorde, which is and which was, & which is to come, euen the Almighty.

9 I *John*, euen your brother, & companion in tribulation, and in the kingdome & patience of Iesus Christ, was in the yle called *Pathmos*, for the word of God, & for the witnessing of Iesus Christ,

Christ Iesus.

10 And I was rauished in spirit on the lords day, and heard behind me a great voice, as it had bin of a trumpet,

11 Saying, I am Alpha & Omega the first and the last: and that which thou seest, write in a booke and send it to the seuen Churches which are in Asia vnto Ephesus & vnto Smyrna, & vnto Pergamus & vnto Thyatira, & vnto Sardis and vnto Philadelphia, and vnto Laodicea,

12 Then I turned back, to see the voice, that spake with me: & when I was turned, I saw seuen golde candlesticks,

13 And in the middes of the seuen candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and gird about the pappes with a golden girdle.

10 And there I was rzuished in spirit, vpon that day of the week that our Lord rose fro death, which is the [i] Sunday: then heard I behind me a mighty voyce, terrible, and loud as a trumpet,

11 Saying, I am the beginning, and the ending, yea, the first before al beginning, and the last after all ending: All therefore, that I let thee see, write in a booke, and send the same to the seuen Christian Churches, which are in litle Asia, to wit, to the Churches of Ephesus, of Smyrna, of Pergamus, of Thyatira, of Sardis, of Philadelphia, and of Laodicea.

12 Then I turned back to see him, whose voyce I had heard speaking to me: and when I had turned, I saw seuen shining Candlestickes, bearing the type and figure of those seauen [k] Churches.

13 And in the midst of these seuen, Christ himselfe in his Deitie, vnder the [l] likenesse of his Humanity, arrayed as in [m] long garments, betokening, grauitie and wisdom: and in signe of [n] diligence and readinesse, hee was girded with the golden, and precious girdle of veritie, justice, and power.

14 His head and white haire, whiter than wool or snow, importeth his [o] honourable and reuerent antiquitie and age from all beginning: his fierie eyes doe pearce the secrets of all hearts, and terrifie his enemies.

15 His feete are firme and stable to stand, as brasen pillars in defence of his Elect, and are swift and terrible as a consuming fire, against the wicked, and his voice by his preachers is loude and open, as of a multitude of [p] people and waters.

16 And he preserved and kept in his mightie hand of Protection, the holy [q] teachers and instructors of these seuen Churches, who as stars of heauen, yeelded the light of Gods trueth among them, and out of his mouth, by his teachers, proceeded the sword of [r] true doctrine two edged, conquering in his elect on the one side, and subdewing and destroying his enemies on the other side, and in the beautie of his face shined (brighter than the Sunne) the bright light of æternall life.

17 And when I saw his heauenlie maiestie, I (lacking strength) fell at his [s] feete as dead: then extended he his mercifull hande, and gentle protection ouer me, comfortably saying vnto me, be not afraide of me, I

14 His head & haire were white as white wool, & as snow, & his eyes were as a flame of fire,

15 And his feete like vnto fine brasse, burning as in a fornice, and his voice as the sound of many waters.

16 And he had in his right hande seuen starres: and out of his mouth went a sharpe two edged sworde: and his face shone, as the Sunne shineth in his strength.

17 And when I saw him, I fell at his feete as dead: then he laide his right hand vpon mee, saying vnto me, Feare not: I am the first and the last,

18 And am alive, but I was dead: & behold, I am alive for evermore, Amen: and I have the keys of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mysterie of the seven starres, which thou sawest in my right hand, and the seven golden candle-sticks, is this, The seven starres are the Angels of the seven Churches: and the seven candlestickes, which thou sawest, are the seven Churches.

am thy Lord, without beginning, and without ending.

18 I rose to life, and doe live, though I [I] was slaine to redeeme you, yea, now behold, I live for evermore, Amen: and I have power over death and hell, to open and close the same at my will.

19 Write v^p therefore, these things which thou hast seene by vision, both concerning these things that [u] are, and these things which shall come to passe hereafter.

20 And be sure, the seven starres, which by vision thou didst see in my right hand; and the seven golden candlesticks, are mystically to be vnderstood (as before is said) even the seven starres doe meane the [x] seven messengers or ministers, which God hath sent to instruct these seven Churches and the seven candlesticks which appeared to thee, doth meane those same seven Churches.

Notes, Reasons, and amplifications.

(a) As God hitherto never left his Church destitute of doctrine to instruct them, and of prophecies to fore-warne them: so here hath his Maiestie provided, al the former bookes hitherto of the new Testament, to containe the Christian doctrine: & this book of *Revelation*, to containe the whole christian Prophecie to the worlds end. *Apocalyps* then is a Reuelation, and therefore, is this booke so intituled: for that, by the will and ordinance of God, Christ hath revealed the same, word by word, as it is written in the

the text, to his Disciple *Iohn*, and now doth daily by his holy Spirit, reueile more and more the meaning thereof, to vs in this our age, for the which it hath bene chieflie instituted.

(b) Here is this booke described to proceede from God, & come to the seuen Churches by foure degrees; First, God giueth the same to Christ: Secondly, Christ sendeth his Angel, or Angelles bearing commision: Thirdly, the Angel instructeth *Iohn*: Fourthly, *Iohn* writeth the same to the seuen Churches. Not meaning hereby, that the Angelles onely are appearers to *Iohn*: but sometime the Father, as chap. 4. sometime the Sonne, as in this chapter: sometime the holic Spirit, as chap. 14. 15. and other places: at which times, for confirmation of the smaller visions: the Trinitie in these great visions, sheweth his vnspeakable glorie, but in other smaller visions, concerning things to come, the Angels (as sayeth this text) are made reporters, shewers, and expofiters, as chap. 17. 1. 7. and diuers other parts, as plainly appeareth cap. 22. 8. 16. For hee saith not here, 'the Angels are sent to shewe all the visions, or visions of Gods glorie, for it was the Trinitie it selfe that shewed it selfe, and appeared in his owne visions, and not the Angels, as hereafter (note I) shall be shewed: But he speaks here, of propheticall visions, which Christ saith here, he sent his Angels to shewe.

(c) Some haue vnadvisedly impugned the authoritie of this booke, by diuers friuolous conjectures: & among the rest, because *Iohn* hath so often herein named his name, thinking it not agreeable to the Apostolike grauitie, to cast vp so oft his owne name: and therefore, esteeme they rather this booke to be set out in his name by others than by himselfe, for that hee doeth not the like in his Euangell. But contrarie to their opinion, in all the Scriptures, the writers of doctrine, doe not so often expresse their names, as the writers of prophecie doe: for the doctrine receiues the authoritie of the owne present veritie, and of the Spirit of God, but the Prophecy receiues the authority by the author, who is knowne to be a Prophet, whereas otherwise, the booke could not be knowne to be true before the performing thereof. Consider hereupon, *Daniels* prophecie, where ye shal find his name more than threescore times repeated: yea, in the first person, ye shal find (*I Daniel*) repeated about nine times, in the 7. 8. 9. & 10. chapters, wheras *Iohn* repeaterh his name but fīue times in

all this booke. Hereby then no man can gather, but that this book was written by that selfe-same *Iohn*, who was both Christs beloued Disciple, and an Euangelist. And therefore, stileth hee himselfe here the seruant of Christ, who hath borne witnesse of Christ Iesus, of these things which he saw, as being one of the foure Euangelists that wrote the historie of Christ, which with his eyes he sawe.

(d) There is but one holie Spirit, whose chiefe functions and graces are deuided into seuen: whereof reade the note (e) of the fourth chapter. For the better comfort therefore of the seuen Churches, to supplie their beleefe and weake faith, hee letteth them vnderstand, that there is such a compleat perfection in Gods Spirit, that it hath as many functions and graces to conferre them with, as are agreeable to their number of seuen.

(e) For two causes is Christ called the first borne of all that died: First, because in the Leuiticall Law, the first borne, & first frutes, or primices, were consecrated and offered vp vnto the Lord, and seeing of all men that euer tooke life and died, onely Christ is that first fruite, that is offered vp an acceptable Sacrifice to God the Father, as *PAVLE* testifieth, *1. Cor. 15. 20.* Therefore, he is called the first borne, euen in his humanitie figuratiuely, although really many others were borne neere foure thousand yeares before him. Secondly, in consideration of his Deitie, euen of that worde, that is God, and long after tooke flesh: euen in consideration (I say) of the eternitie thereof, because it was before all beginning: Therefore, is Christ (who is that word) called the first borne among the dead, *Col. 1. 15. 17. 18.* Although not the worde or Deitie that tooke flesh, but the flesh it selfe died: and so in this sense, the being first begotten is imputed to Christs Deitie, and eternall word, and to die, is imputed to his fleshlie humanitie, and so to Christ, as he is fully both God and man, both these properties of being the first borne, and of dying, are iustlie appropriate, according to the diuers respects aforesaid.

(f) Euen in the clouds he ascended from hence into heauen, *Act. 1. 9. 10. 11.* and that way shall he returne to iudgement: read hereupon cap. 14. note (m) thereof.

(g) Of the greeke A, B, C. (in which language this booke was written) *Alpha* is the first letter. and *Omega* is the last: and d

To God stiling himself the first letter and the last of that A, B, C, he both thereby meaneth, as also incontinently subioyneth the meaning thereof, saying, *I am the beginning and the ending.*

(b) *Pashmos* is one of the yles, that are called *Cyclades*, lying in *Mare Aegeo*, be- West the coast of *Asia minor*, as *Strabo* witnesseth; He ein hid *S. Iohn* himself from the great tyrannie and persecution of *Domitian*, where he abode vntill *Domitian* died, and that yeare *Anno Christi*, 97. or 99 he wrote this booke in that yle: as appeareth by *Irenaus* and *Eusebius*.

(c) The day of rest and godly exercises, while Christs death was celebrated vpon the Saterdag, which of olde was the Iewish Sabbath day, but in memorie of Christs resurrection, and victorie ouer death, the Apostolike Church transported the exercises of that day to the Sunday, which was the day of the weeke, that Christ arose vpon, and therefore is called the Lords day: the which day, the people (appearingly conueening to serue God) are desired by *PAVLE*, *I. Cor. 16. 2.* to giue contributions to the poore, & there he calleth it the first day of the week; And so indeed, where the Saterdag is the seuenth and last day of the weeke, the Sunday fallies to be the first, and is vsed for our Christian Sabbath and day of the Lord.

(d) That these seven Candlestickes doe meane these seuen Churches of litle *Asia*, is plaine by the end of this same chapter. Furthermore, how the olde Leviticall candlestick was also a figure hereof, is to be said in the fourth chapter, note (e) thereof.

(f) Because the text calleth this midmost not the Son of man, but like vnto the Son of man: Therefore, some may thinke this not to be Christ, but an Angel bearing the type and figure of Christ, whom Christ had depured *vers. 1.* to signifie and represent these things to *Iohn*, and so this Angel, not to be the Sonne of man, but like vnto the Sonne of man; But (after mine opinion) God, who in his second commandement, will haue vs to represent him by no forme, will also represent himselfe to vs by none other, but by himselfe, least we otherwaies being abused, should giue the honour of God to Angels. And certaine it is, that neither wil God be the authour, nor good Angels the instruments, so to illude mankind: And for confirmation then, that this midmost is Christ, & no Angel, nor other bearing the type of Christ; it is eident, that hereafter he calleth himselfe by the stiles of

Christ

Christ, the first and the last, who liueth & was dead: and finally (cap. 2. 18.) he calleth himself the Sonne of God: And these titles (I am sure) none in heauen will accept nor vsurpe, except Christ onely, to whom they appertain. But then may you demande, why doeth not Christ call himselfe really the sonne of man, but like vnto the Sonne of man? The answer hereof, making much against Transubstantiation, is therefore to be deduced at length. I say then, that so long as Christ was in this worlde, appearing corporally to man, he stiled himselfe the Sonne of man, as hauing his flesh and humane body conuersant with vs: but contrarily, both before his incarnation, as also since his ascension, when euer in all the Scriptures he did visibly appeare to his Saints, his visible shape & apperance, is not called the Sonne of man, but the likenesse of the Son of man, *quasi Filius hominis*, or *similis filio hominis*, as in *Dan. 7. 13.* & *Dan. 10. Rev. 14. 14.* and in this place, or wheresoever else: & yet by the whole properties of these selfe-same texts, that same that appeared in vision, is knowne to be Christ, as this same, who here is called the likenes of the Sonne of man, or like vnto the Son of man, is hereafter in expresse termes, called the Son of God: neither maketh this any repugnance or contradiction, to the essential nature of Christ, who is really both the Son of God, & the Son of man, being spoken of Christ, either before his incarnation, or since his ascension: for first, becaus his humanity could not be really seen of *Daniel*, before it was conceived of the Virgin: therefore, *Daniel* saw Christs Godhead, euen that Word that is God, saw he transfigured (for his capacity) into the likenes of a man, or likenes of the Son of man, but not to become man, nor the son of man, till hee tooke flesh of the Virgin. The like transfiguration is oft read to be also of Angels in the likenes of men, but not in men. Also, secondly, since Christ his ascension into heauen, his humanitie hauing residence onely there, his Deitie being both there, and also euery where: that Deitie (I say) euē after Christs ascension, as before his incarnation, is said here to appeare, not in his humanitie, as the Son of man, but in the likenesse of the Son of man, for that his humanitie, whereby he is the Sonne of man, is not here, but in heauen, and his God-head which is here, taketh not the flesh of the Sonne of man, but the visible likenesse of the flesh of man, by such a notable difference, either in the vision, or in the spirit of the Prophet, that he knew it to be Christ in his Deitie, and not in his human

humanitie, but bearing the figure and likenesse of his humanitie. Some vnadvisedly will thinke this, to meane a separation of Christs Deitie from his humanitie. But contrarily, we say, that Christ his Deitie, conjunct in heauen with his humanitie, doeth both make his chiefe residence with the same, and doeth also flowe there from ouer all the whole world infinitely, as in comparison, the light beames and spiritual vertues of the Sunne, are conjunct in heauen with the corporall and visible bodie of the Sunne, wherein they haue their chiefe residence, & do also flow from thence vnto euerie place: Also, the spirituall vertue and sight is in the body of the eye, as his chiefe seate, and doeth likewise flow from thence towarde all things visible: Can any man say, that the beame subsisteth it selfe alone, and is separate from the Sunne, or that the sight subsists it selfe alone, and is separate from the eye, seeing the bodie of the Sunne is the verie locall seate of light, and the eye of the sight? No more make we Christs Deitie alone to be separate from his humanitie: the more that the Deitie is vniuersall and euery where, and the humanitie locally in heauen: for the Deitie (being euery where) is also in heauen with the humanitie, though it likewise from thence extendeth it selfe, and floweth ouer euery place. So that, for conclusion, the Divinitie of Christ, that heere appeared to *S. Iohn*, brought not down his humanitie from heauen, for then he had called that humanity that appeared the Son of man, as (cap. 2. 18.) he calleth his Divinitie the Son of God: but that Divinity took only, in presence of the Prophet, and for his instruction, a thape like a man, which therefore, he calleth not the Sonne of man, but the likenes of the Son of man. Hereof then followeth, that seeing Christ commeth no otherwise into the worlde since his ascension, than he came before his incarnation, that is to say, by his Deitie, and that his Deitie sheweth not his humanitie, here on earth to his Saints, but onely the likenesse thereof (as saith the text) and so brings not downe his real and naturall bodie from heauen while the latter day: therefore, his real bodie can never be in the Hostie, nor transubstantiate therein. Further hereof, reade note (f) following, and note (d) of the second chapter.

(m) Long garments or gownes were of olde, and to this day worne of Doctors and Senatours, to represent grauitie and wise-

dome,

dome, as may be seene, that euen in those dayes the Scribes, Pharisees, and Doctors of the Law did vse, or rather abuse them: & therefore, are reproached of Christ, *Mar. 12. 38.* But here by the right vse and wearing thereof, Christ doth typicallie represent, his wisdom and perfect grauitie.

(u) Girding is a signe of readinesse: read *Luke, 12. 35.* and *Luke 17. 8.* specially, readinesse in execution of iustice, *Esa, 11. 5. Iustitia cingulum lumborum eius: iustice shall be the girdle of his loynes*, conioyned with power and strength, as *Psal, 17. 33. 40.* The girdle therfore, that representeth these excellent properties, is said to be of gold: that is to say, precious, and honorable, as likewise is to be saide, *Revel. 15. 6* note (e).

(o) White haire import also grauitie, wisdom, and age, worthie and due of all reverence, as saith the Poet, *Ouid. Fast. 5.*

Magna fuit quondam capitis reuerentia cani.

In old times men much honoured, The old and graue white-haired head.

And seeing these properties of grauitie, wisdom, and honour, as also of antiquitie: belong to Christ, he therefore, for our capacitie, is described with white haire.

(p) Waters here may either be literallie taken, or prophetically, as *Revelat, 17. 15.* for people: alwayes meaning here the voyce of God to be lowd, open and publique.

(q) These seuen starres are in the end of the chapter, interpreted to be seuen Angels or messengers, which are the ministers of the seuen Churches.

(r) As the tongue and euill speaking of the wicked, is called the sword of their mouth, *Iob. 5. 15. Psal. 56. 5. and Psal. 58. 8. and Prov. 5. 4.* whereby the godly are trapped, deceiued, and oftentimes destroyed: So also *a contrariis*, this two edged sword of Christ, in his teachers mouths, is the doctrine of trueth and true discipline, whereby the wicked are confounded, and the godly are conquered, & brought in into Christs kingdome, *Apoc. 19. 15.* And for further confirmation that this two edged sword is the true doctrine of God, read *Paul* to the *Hebreues. 4. 12.* saying. *The worde of God is liuely, and mightie in operation, and sharper then any two edged sword, and Psal. 148. 6. And a two edged sword in the hands of the Saints*

(s) This vision is agreeable in this, and almost in all points with the vision of the man that was seene by *DANIEL, chap. 10. 5.* and

therefore, as this is Christ, so is also he whom there *Daniel* sawe; but where he calles him a mā according to the shape he did beare, he againe incontinently interpreteth him, neither to be a man, neither the Sonne of man, but like to the similitude of the Sonne of man. vers. 16. and like to the vision or figure of a man, ver. 18. & this example of *Daniel*, confirms our former note *l*, where wee prooued Christ, neither before his incarnation, nor after his ascension, to appeare in his humanitie to his Saints, but euer in his Deitie vnder a figure, like to his humanitie: his humane bodie since his ascension, abiding in heauen vntill the latter day: reade hereupon, *l*, aboue written, and the note, *d*, chapter 2. following.

(*t*) Here may some, contrarie to the foresaid notes, *l*, and *f*, induce a sophisme, saying, he who was dead, and reuiued eternally appeared to *Iohn*: But Christ in his humanitie died, and reuiued againe eternally: Therefore, Christ in his humanitie appeared vnto *Iohn*. For opening the deceit of this caption: the *subiect* of the assumption is Christ alone, his *attributum* is to die in his humanitie, and to reuiue againe eternally, and therefore neither this his humanitie, nor any part of this *attributum* ought to be repeated in the conclusion. but onely the *subiectum* Christ, with the *attributum prepositionis* after this forme: Hee who was dead and liueth eternally appeared vnto *Iohn*: But Christ died in his humanitie, and reuiued againe eternally. Therefore, Christ appeared vnto *Iohn*. And to the effect that the vulgar capacities may vnderstand these fraudes: This is, as one would say in a familiar example, He who caried this booke to you: wrote the same: But on horsebacke. I caried this booke to you. Therefore on horsebacke I wrote this booke: Whereas the right argument should be this waies disposed: He who caried this booke to you wrote the same: But I caried this booke to you on horseback, or rather onely simply: but I caried this booke to you; therefore, I wrote this booke. Praying therefore, the simple to beware of these and the like sophismes, I thought good in this due place, to yeelde this one by way of example.

(*u*) Hereby, and by the writing of the booke within and without mentioned cap. 5. 1. appears plainly, that not onely there are prophecies of things to come, written in this *Reuelation*, but also histories of such things past, as may be a brieue introduction to the prophecie, as ye shall find (chap. 6.) of the seuen seales, which were

all performed, before they were written.

(*) Seeing in the Greeke, all messengers of God are termed by Angels, therefore must these Angels of the seven Churches without all question, meane these ministers or messengers, that God hath sent to teach them, as is proved immediatly by the next chap. where S. Iohn is commanded to write to the Angell of the Church of Ephesus, of Smyrna, &c. This necessarilie, is to the ministers of the Churches, and not to the Angels that S. Iohn should write.

CHAP. II. THE ARGUMENT.

*The general preface to the seven Churches, being premitt-
ed in the first chap. now in this chap. followes out the par-
ticular messages, direct to foure of the saide churches
commending their well-doing, and exhorting perseue-
rance, and reproofing their defection, and craving their
amendement.*

The paraphrasticall Exposition.

VNto the Pastour or Minister of the Church of Ephesus writ thou & shew that these things saith the Lord Iesus, that holdeth the pastors of these seven Churches vnder his merciful hand and protection and is present himself in the midst of these his seven holie Christian Churches.

2 I know thy [a] workes, O Church of Ephesus, and the trauel, and patience thou hast for my sake, and how thou detestest, and reproveest all that doe euill, and how thou hast tried out the false Apostles, and hast found them dissembli-
ng liers.

The Text

VNto the Angell of the church of Ephesus: Write, These things saith he, that holdeth the seven stars in his right hand & walketh in the midst of the seven golden Canalestickes.

2 I know thy workes & labor, & thy patience, & how thou canst not forbear the which are euill, & hast examined the which say they are Apostles, & are not &

hast

3 And thou hast endured trouble patientlie , and for my names sake, hast still continued in all godly exercises, without fainting or falling backe.

4 Neuertheles, I haue to reprove thee, that thou hast made [b] defection from that charitable loue , that thou sometimes had.

5 Remember therefore of that defection, repent and amend the same, by taking vp againe thy former charitable doing, or els I wil come shortly in my iustice , and remoue my Church from among you, vnlesse you speedilie amend.

6 But in this I praise thee, that thou abhorrest the common harlotry and confusion of the heriticks [c] Nicolaitans , which also are abominable in my sight,

7 Let him that hath iudgement vnderstand, what Christ, [d] spirituall appearing , speaketh vnto his Churches: To him, saith he, that ouercommeth his tentations , shall I giue the foode of euerlasting life, which he shall enioy in the spirituall [e] paradise of heauen, with God the Father eternallie.

8 And vnto the pastour or minister of the church of the Smyrnias, writ: these things saith the Lorde Iesus who is

hast found them liers.

3 And thou hast suffered, & hast patience and for my names sake hast laboured, and hast not fainted.

4 Neuertheles I haue somewhat against thee be cause thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, & repent, & do the first works: or els I wil come against thee shortly, & wil remoue thy candlestick out of his place, except thou amended

6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate
7 Let him that hath an eare hear what the spirit saith vnto the churches: To him that ouercommeth , Will I giue to eate of the tree of life which is in the mids of the paradise of God.

8 And vnto the Angel of the Church of the Smyrnians write these things

things saith hee that is first, & last, which was dead, and is aline.

9 I know thy works, and tribulation, and poverrie (but thou art rich) and I know the blasphemie of the, which saye they are Jewes, and are not but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the Devill shall cast some of you into prison, that yee may be tried, & yeshal have tribulation ten daies: be thou faithful vnto the death, and I will give thee the crowne of life.

11 Let him that hath an ear, heare what the Spirit saith to the churches. He that overcometh, shall not be hurt of the second death.

12 And to the Angel of the Church which

without beginning, and without ending, who suffred [f] death for mans sake, and now liueth eternally.

9 I know thy works, thou Church of the Smyrnians, and the trouble that thou endurest, and both thy povertie in spirite, and contemning of worldly riches, but thou hast [g] treasure abiding thee in heauen: I knowe also the blasphemous intisements that certain dissembled Iewes make vnto you, but they are the very devils disciples, and Synagogue of Sathan.

10 Feare not therefore these persecutions, which you shall suffer: for behold, I fore-shewe you, it shall come to passe, that the devil shall stir vp his tyrants to persecute and imprison you, that yee thereby may be tempted, and abide triall, and that persecution shall last ten [h] yeares: but be thou faithful euē to the death of the bodie, & thou shalt be crowned with the glorie of eternall life.

11 Let him that hath iudgement, vnderstand what Christ, [i] spirituallie appearing, speaketh vnto his Churches: he that abideth constant, overcoming his tentations, shall be deliuered from the [k] eternall death and damnation of the soule.

12 And to the Pastour of the

Church of *Pergamus*, write: Thus saith the Lord Iesus, out of whose mouth proceedeth the two edged sword of true doctrine and sharpe threatenings.

13 I know thy works O Church of *Pergamus*, and what wicked companie you dwell among, euen among those where *Sathā* hath set his throne and yet you worship my Name, and haue not denyed the true Christian faith, in the dayes of the greatest persecution, when your [*l*] Pastour *Antipas*, my faithfull martyr was slaine by those tyrants among you, in whome *Sathan* dwelleth.

14 But I haue certaine offences to lay to thy charge, because thou entertainest them, who teach to eat things sacrificed to idols, & commit whoredome, as *Balaam* did [*m*] teach *Balac*, to put out their beautiful whoores of *Moab*, with their glistering sacrifices to idols, and allured the children of *Israel* both to eat of their idolothyts, and also to commit fleshlie whooredome.

15 Euen so you entertaine them among you, that maintain the like doctrine of the *Nicolaitans*, who confusedly make wiues, and al other things to be common, whose doctrine is abominable in my sight,

is at *Pergamus*, write, This saith hee, which hath the sharpe sword with two edges.

13 I know thy works and where thou dwellest, euen where *Satā*s throne is, & thou keepst my name, and hast not denied my faith, euen in those days when *Antipas* my faithfull martyr was slaine among you, where *Satan* dwelleth.

14 But I haue a few things against thee, because thou hast them that maintain the doctrine of *Balaam*, which taught *Balac* to put a stumbling blocke before the children of *Israel*, that they should eat of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the *Nicolaitans*, which thing I hate.

16 Repent thy selfe,
or else I will come vnto
thee shortly, and will
fight againste them,
With the sworde of my
mouth.

17 Let him that hath
an eare heare what the
spirit saith vnto the
Churches. To him
that overcommeth,
will I giue to eat of the
Manna that is hid &
will giue him a white
stone, and in the stone
a newe name written,
which no man know-
eth, sauing he that re-
ceiueth it.

18 And vnto the
Angell of the Church
which is at Thyatira
write, these things saith
the sonne of God,
which hath his eies
like vnto a flame of fire
and his feet like fine
brasse.

19 I know thy works
and thy loue and ser-

16 Repent and amend thy selfe
hereof shortly, or els I will suddainlie
come against thee, & will ouerthrow
them with the devouring sworde of
my threatnings.

17 Let him that hath judgement
vnderstand, what Christ, spirituallie
appearing, speaketh vnto his Churches:
To him (saith he) that overcom-
meth his tentations, will I giue my
selfe, as food to his soule, who am the
true, spirituall and invisible [n] bread
of life, that came from heauen: And
as the ancients gaue a [o] white stone
in token of victory and freedome: so
shall I, who am the true corner stone,
giue my selfe to dwell in him, & he in
me, euē that stone shal he haue, which
is intituled by my newe and sauing
name of Iesus, which none [p] doeth
rightly know, but hee that receiueth
saluation thereby.

18 And vnto the Pastour of the
Church of Thyatira, write: These
things sayeth the [q] Sonne of God,
the fierie flame of whose eyes seeth
the secreets, and terrifieth the
thoughts of all hearts: and whose
feete are firme and stable to stande,
as brassen pillars, in the defence of his
Elect.

19 I know thy workes, thy chari-
table loue, thy true seruice, thy liuely

faith, & thy great patience, and that thy good & holy works do increase, and grow more in the end, than they were in the beginning:

20 Notwithstanding, I haue certain offences to lay to thy charge, in that thou sufferest the diuelish woman Jezebel (who calleth her selfe a Prophetesse) to teach and seduce my seruants enticing them both to the filthy whooredome of the body, and to [r] spirituall whoordome with idols, in eating of their Ethnick sacrifices, and idolothytes.

21 And I haue forborne her for a season, giuing her leasure and space to repent, and amend her whoorish idolatrie, but she repented not.

22 Beholde, I shall cause her [r] buske and set out all her idolatrous entisements, and those that goe awhoorring after her idolatries shall be cast with her, into most extreame affliction: vnlesse they repent them of their wicked workes.

23 And her [r] idolatrous children shall I destroy to the death: and all the Churches shall know that I the Lord, am he, which searcheth out the desires of the mind, and secretes of the heart, and I wil reward euerie one of you according to your deservings.

wise, and faith, & thy patience, & thy works, & that they are more at the last than at the first:

20 Notwithstanding I haue a few things against thee, that thou sufferest the woman Jezebel, who calleth her selfe a Prophetesse to teach & to deceiue my seruants, to make them commit fornication, and to eat meates sacrificed vnto idols.

21 And I gaue her space to repent of her fornication, and shee repented not.

22 Behold I wil cast her into a bedde, and them that commit fornication with her into great affliction, except they repent them of their workes.

23 And I wil kil her children with death: and all the Churches shall know, that I am he which search the reines and heartes:

and? Will giue vnto e-
uery one of you accord-
ing vnto your works.

24 And vnto you I
say, the rest of them of
Thyatira, as many as
haue not this learning,
neither haue knowne
the deepnes of Sathan,
(as they speake) I will
put vpon you none o-
ther burthen.

25 But that which
you haue already, hold
fast till I come.

26 For he that ouer-
commeth, and keepeth
my works vnto the end
to him will I giue pow-
er ouer nations,

27 And he shall rule
them with a rod of iron
and as the vessels of a
potter shal they bee bro-
ken: euen as I haue re-
ceiued that power of
my father.

28 And? Will giue vnto
him the morning starre.

29 Let him that hath
an eare heare what the
Spirit saith to the
Churches.

24 And vnto you I say, euen vnto
the rest of them that are of Thyatira,
so many of you as haue not embrac-
ed this diuclish doctrine, nor learned
that profound knowledge (as they
terme it) of Sathan, I will lay vpon
you no [n] burthen of other tradi-
tions.

25 But that which I haue already
tached you, that keepe and hold fast
and sure, till I come againe, to judge
the world.

26 For to them that do ouercome
their tentation, & perseuere in good
workes, keeping my precepts to the
end, will I giue power to raigne and
triumph with me ouer all the wicked
[x] nations:

27 And I in them, and they in me,
shall subdue these wicked vnder the
scepter of our seruitude, and as pot-
shardes, so shall these be broken and
destroyed, euen of me shall they haue
power, as I haue receiued that power
of God my Father.

28 And I shall giue vnto them the
light of the Euangel, and shal adorne
them with the morning beames, of
the Sonne of iustice.

29 Let him that hath judgement
vnderstande what Christ, spiritual-
lie appearing, speaketh vnto his
Churches.

Notes, Reasons, and Amplifications.

(a) Such is the mercie of God, that these good workes that we acknowledge, to be done by his holy Spirit, working in vs, he imputes them to be our workes. But contrarily, let the presumptuous man assure himself, that if he esteem these good works to be of himselfe, GOD in his iudgement shall let him finde, to his confusion, that onely God is good (Marke. 10, 18) and that no goodnesse is in man, *ibid.* And that all flesh is subdued to sinne (Rom. 3. 9. 10) Woe therefore, to him who otherwise presumptuously iudgeth.

(b) Hereby learne, that a great number of good works are not sufficient, but God requireth at our hand, that we preasse by all meanes possible, to attaine to a perfection in everie good worke, as Christ testifieth, (Matth. 5. 48) saying, *Be ye also perfect, as your Father in heauen is perfect.*

(c) The *Nicolaitans* were heretickes, affirming wiues, and all things to be common. Hereof read more ample the note (m) following.

(d) This Spirit that speaketh to *Iohn*, and to the Churches, is neither an Angel, neither the person of the holie spirit, but Christ himselfe: for this same Spirit that speaketh, calleth himselfe immediatlie the First and the Last, and he who died, & liued againe, (vers. 8.) and the Sonne of God (vers. 18) Where note, that he therefore, being Christ, calleth here himselfe a Spirit, because he appeared not to *Iohn* in his humanitie, but spirituallie in his Deitie, vnder a shape, like to the Sonne of man (as saith the text, cap. 1. 13.) and not in his perfect shape of the Sonne of man: Of this read the notes (I) and (s) of the first chapter.

(e) Paradise literallie in the Scripture, is that part in the earth, wherein *Adam* was first placed: But there is a spirituall taking of Paradise, called the Paradise of God, taken for that ioye in heauen, which the elect soules, and glorified bodies doe possesse: read thereupon Luk. 23. 43. and 2. Cor. 12. 4.

(f) Christ, in the text of the former note d, calling himselfe a Spirit, because he appeared not to *Iohn*, by his humanitie (as there is said yet doeth Christ here speake of his humanitie, how it died, and rose againe, although his Deitie vnder an humane shape, and not his humanitie it selfe, did then appeare to *Iohn*).

(g) How gladlie worldlie pouertie is to be imbraced for riches

in heauen, Christ teacheth, Mat. 19. 21. and Mat. 6. 19. 20. 21.

(b) How among the Prophets, daies doe meane yeares, is proved by our first proposition, and so these ten daies are ten yeares, euen the last ten yeares of *Traianus* raigne, wherein was great persecution, beginning that yeare, that *Ignatius*, teacher of *Antiochia*, and this *S. Iohn* his discipule was martyred, Anno Christi, 109 and continuing vnto the year of Christ 119, that *Hadrian* the Emperour began his raigne.

(i) How this Spirit that speakes, is simply no spirit, but Christ, who is both flesh and Spirit, consider the notes f and d above written, and l and s chap. 1.

(k) Here, and Apoc. 20. 6. 14. and Apoc. 21. 8. mention is made of the second death, meaning two deaths, to be euen the death of the bodie, which oftentimes in the Scriptures is called a sleep: & the death of the soule, which is eternall damnation. This same distinction vpon the contrary part ye shall finde in the scripture of the soul, or life, taking it in the first signification for the soul & life that liueth here: and in the second signification for the soul & life that liueth eternally, as Mat. 10. 38. & 16. 25. Also two resurrections you shall finde mentioned in the Scriptures, the one in this world from sins and errours, the other at the latter day, when the flesh shal rise again. Apoc. 20. Consider therefore, the distinctions of these three, death, life, & resurrections, when in the scripture they occur.

(l) *Antipas* (saith *Aretas*) was the pastour & minister of this same Church of *Pergamus*, by whose example of martyrdom, Christ here exhortheth the rest of that Church to constancie.

(m) By, and besides the common Ecclesiasticall histories, which do describe the heresie of the *Nicolasitans*, to be, in that they esteeme wiues & al things common: Here *S. Iohn* doth also set our their confused opinion and double whoordome, by example and comparison to the wicked Prophet *Balaam*, who deuised a way to entise the children of Israel to perish by offending God, both in corporal and spirituall whoordom. Num. 25. 1. and Num. 31. 16. So then doubtles, the *Nicolasitans* hath bene a sect, that vsed their wiues and women as common, and spared not to eate the offerings made to idoles, expressly against *Paul*, 1. Cor. 7. and 8. and 10.

(n) That this hid Manna is Christ Iesus, who is our spirituall food, all Christians must confesse. So then, the bread and the wine in the sacrament, beeing publike and visible signes, patent

to our eyes, cannot be that invisible and hid Manna, which is Christ: and so consequentlie, by transubstantiation, the bread and wine do not become Christs body and blood: but contrarily, that visible Manna, and corporal food of bread and wine, that is taken with our hands, and incorporat in our bodies, and nourisheth our bodies in this transitorie life, betokeneth only, and representeth in the Sacrament, that the glorified and invisible Manna Christ Iesus who is ascended, and hid in heauen, apprehended of vs by faith, and adioyned to vs spiritually, doth nourish our soules to eternal life. And so, for conclusion, that patent Manna, is not this hid Manna by transubstantiation, as the Papists do iudge: but contrarily, the visible Manna, doth represent the invisible, and assureth vs of the full fruite and fruition thereof,

(o) *Aretas* reporteth, that the ancients were accustomed to giue a certain white stone to him, that did get the victory in their playes, and games: and therefore, iustly here may be taken for a signe of victory, that Christ doeth giue vs ouer our tentations. Moreouer, among the ancients, they that clenfed or absolved an accused person, did cast in a white stone: and they that filed or convicted him, did cast in a black stone, as *Ouid* testifieth *lib. 15. Metamorph.* in these words,

Miserat antiquis, uicis atisque lapillis,

His damnare reos, illis absolvere culpa.

Sentence was giuen in ancient times, by stones blacke and white,

The blacke convicted men of crimes, the other did them quite.

So, in that sense, this white stone may well be taken for the absolution of our sinnes, which Christ giueth to al that victoriously persevere in his faith. In the third sense, himselfe is called the corner stone, *Mat. 21. 42.* And therefore, saith the text, There is written thereon a new name, or rather (as chap. 3. 12) my new name: euen that corner stone representeth Christ Iesus. For as *Iehova* is his old name common to the whole God-hood, in the old testament, so is Christ Iesus his new name proper to his person alone in the new Testament. Where note in Prophecies, that it is no absurditie to take a Prophetical figure in diuerse agreeable senses, as *Apoc. 17. 9.* the seuen heads are both taken for seuen hils, and for seuen kings and gouernements: read that text it selfe.

(p) Whether by the former note, this white stone meaneth Christ himselfe, or that victorie and absolution, that proceedeth from him: sure it is, that by Christ onely obtaine we Christ, and all his benefites: and the name of Christ and Christians receiue wee thereby, dwelling so inseparablie in him, and hee in vs, that none doe perfectly taste how ioyfull a thing it is to receiue him, and be participant of his saluation, except those that receiue the same. This name (Apoc. 19. 12) none is said to know but himselfe: meaning none to know Christ, but the whole bodie of Christ, who dwell in him, and he in them: for Christ and his members are called Christ, 1. Cor. 12. 12.

(q) How this Sonne of God, who also suffred fleshlie death, vers. 8. is in the verses 7. 11. 17. and 29. called a Spirit, without any repugnance: reade thereupon the notes, *d*, and, *f*, aboue-written.

(r) By this text and the conference hereof with the former 14. and 15. verses, it is eident, that this *Lezabel* was a false *Nicolaian* Prophetesse, teaching the verie doctrine of *Balasam* and *Nicolaus*.

(s) As the bed is the execution place of whoordom, so metaphoricallie, to lay this false Prophetesse in her bed, is as much to say, as to set her gloriously at her altar and sacrifices, among her idols, where is meant, that if any there, following her idolatries, doe commit spirituall whooredome, and eat of her idolothytes, they shall perish with her for euer: Where note, that in the Scripture whoordome is oft taken in a spiritual meaning for idolatrie: as Deut. 3. 16. Iudg. 2. 17. and infinit other places. This bed may also meane care-bed, or the bed of sicknes and affliction.

(t) As the children of the true Church are those, who haue bene fostered vpon the word of life, and shall euer retaine the same, so they that without recouerie, are poysoned with heretical doctrine, are here called the children of these heretikes that haue taught them.

(u) Here doth our Sauiour expressly note how sweet a yoke his yoke is, as Matth. 11. 30. & how to adde vnto the pure & naked word of God, is so burthenous, that he himselfe will adde no farther traditions thereunto, till his latter comming. Seeing Christ the will adde no more than his simple word, by what authoritie doeth men, vnder pretext of Catholikes & Christians, adde to the Christian religion infinite traditions and ceremonies of mens inventions, against the which Christ speaketh both here, and in

Marke 7. and Luke 11. and in other places.

(x) Though *to gouerne al Nations with a Scepter of yron &c.* bee a proper tie onely assigned to Christ in all the Scriptures, yet in his mercie, he so is in vs, & we in him, that therby we are made heires & partakers with him in his kingdome & glory, & so consequently also in this preheminance ouer the wicked nations. Of this vnion & communion promised to vs, read Ioh. 14. 20, & Ioh. 17. 21. and Mat. 19. 28. and 25. 34. Rom. 8. 17, & 1. Cor. 6. 3. Apoc. 3. 21. And therefore, in this text, to the same sentence immediatly are subioyned these words, *Euen as I receiued of my father*; meaning, that he giues vs power to reigne ouer the wicked, as he hath receiued that power of his father, &c. And so I allow not this lection: *Euen as I receiued of my Father, so wil I giue him the morning starre.*

CHAP. III. THE ARGVMENT.

The former foure Churches of Ephesus, Smyrna, Pergamus, and Thyatira, being in the former chapter admonished to persevere in their wel-doings, and amend their euill-doings, our Saviour in this chapter, proceedeth with the like admonition to the last three Churches of Sardis, Philadelphia and Laodicea.

The paraphrasticall exposition.

AND vnto the Pastour of the Church of Sardis, write: These things saith the Lord Iesus, who hath the seven-fold graces of his holy Spirit, vnited in God-hood with him, and thereby holdeth the Pastours of your seven Churches vnder his protection. I know thy works, O Sardis, thou bearest the [A] name, that thou liuest in me by liuelie faith: but contrarie, thou and thy faith, are but dead.

The text.

AND write vnto the Angell of the Church, which is at Sardis, these things saith hee, that hath the seven Spirits of God, and the seven stars. I know thy works for thou hast a name that thou liuest, but thou art dead.

2 Be awake & strēg-
then the things which
remainē, that are rea-
die to die: for I haue
not found thy workes,
perfect before God.

3 Remember there-
fore, how thou hast re-
ceiued and heard, and
hold fast, and repent:
If therefore thou wilt
not watch, I will come
on thee as a thiefe, and
thou shalt not knowe
what houre I wil come
vpon thee.

4 Notwithstanding
thou hast a few names
yet in Sardis, which
haue not defiled their
garments: and they
shall walke with me in
white, for they are wor-
thie.

5 He that overcom-
meth, shall be clothed in
white aray, & I will
not put his name out of
the booke of life, but
will confesse his name
before my Father, and
before his Angels.

6 Let him that hath

2 Awake from thy slouthfulnesse, and
by godly exercises strengthen and
quicken vp againe, the small sparke
of faith, which as yet is in thee, but is
in danger vtterlie to be extinguished
for I haue no wayes found thy works
to bee perfect before God.

3 Remember therefore, the do-
ctrine that you receiued, and heard,
and cleaue fast thereunto, and repent
thy sweruing therefra: for if thou
wilt not repent, & bee wakened from
sinne, I shall come as a [b] theeft vn-
wares vpon thee, and shall spoyle thee
of all my benefites, and thou shalt not
knowe the houre nor time when I
come.

4 Neverthelesse, I know yee haue a
certain in Sardis with you, knowne to
me by name, which yet haue not de-
filed their bodies, and these shal walk
with me in the purity and regenera-
tion of the body, for I haue accepted
them as worthie thereof.

5 He that overcommeth his tenta-
tions, shall bee clothed with a pure
and glorified bodie, and I will not
blot out his name from among the
liuing, but I will advouch him by
name, as mine owne before [c] God,
and his holy Angels.

6 Let him that hath iudgmēt, vnder-
stand what Christ spiritually appearing

speaketh

speakeſt vnto his Churches.

7 And vnto the Paſtour of the Church of *Philadeſphia*, write: Theſe things ſayeth the Lord Ieſus, who is holy and true in all his ſayings, and hath the key of the ſpiritual [*d*]houſe of *DAVID*, euen his holy Temple & church, to open vp the true doctrin thereof which none thereafter ſhall be able to obſcure: & to cloſe vp the myſteries thereof, which none, but by him, ſhall be able againe to open vp.

8 I know, O Church of *Philadeſphia*, thy good workes: Behold I haue made to thee an open acceſſe to the knowledge of mine Euangell, and none ſhall be able to cloſe vp or hide the ſame from thee: for thou art ſtrong [*e*] in a part, and haſt firmelie kept mine holy word, and haſt neuer denied my Name.

9 Behold, I wil make theſe pretended Iewes, who are indeed the [*f*]Synagogue of *Sathan*, and are no true Iſraelites, but doe teach lies: Beholde, (I ſay) I ſhall make theſe, that now would ſeducer and trouble thee, to come, and fall downe penitent [*g*] at thy feet, yeelding reuerence vnto thee and worſhip vnto mee, when as they ſhall know that I haue loued thee.

10 And becauſe thou haſt kept my precepts & holy word, with patience

an eare, heare what the Spirit ſaith vnto the Churches.

7 And write vnto the Angel of the Church which is of *Philadeſphia*, theſe things ſaith he that is holie & true which hath the key of *Dauid*, which openeth and no man ſhutteth, and ſhutteth and no man openeth,

8 I know thy workes: beholde, I haue ſet before thee an open doore and no man can ſhute it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Beholde I will make them of the Synagogue of *Sathan*, which call themſelues Iewes and are not, but doe lie: beholde, I ſay, I will make them, that they ſhall come and worſhip before thy feete, and ſhall know that I haue loued thee.

10 Becauſe thou haſt kept

kept the Worde of my patience, therefore, I will deliuer thee from the houre of tentation which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Beholde I come shortlie: holde that which thou hast, that no man take thy crowne

12 Him that ouercometh will I make a pilare in the Temple of my God, & he shall goe no more out; and I will writ vpon him the name of my God, and the name of the citie of my God, which is, the newe, Ierusalem, which commeth down out of heauen from my God, and I will write vpon him my newe name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angell of the Church

and constancie, therefore, I will deliuer thee in the time [b] of triall and persecution, which shall come shortly vpon the Christians throughout all the world, whereby their constancie shall be tried, in all the quarters of the earth.

11 Beholde, it shall not be long to my last comming, hold therefore, and sicke fast to that [s] doctrin that thou hast receaued, least thy glorious rewarde and triumphant crowne be giuen to another.

12 Him that here ouercometh his tentations, will I promote hereafter to beare speciall rule in that heauenly Temple and kingdome of God and he shall no more swerue from me nor wander astray, for I will intitle him by the name [k] of a godlie man, and by the name and stile of the citizens of Gods heauenlie kingdome and new Ierusalem, euen of that glorious estate, that God from the highest heauen, shall vouchsafe to powre downe on his elect: and finallie, I will stile and name him by mine owne newe name, a true Christian.

13 Let him that hath iudgement vnderstand, what Christe, spirituallie appearing speaketh to his Churches.

14 And vnto the Pastour of the Church of the Laodiceans write thou,

These things saith [I] veritie it selfe, c-
uen, the Lord Iesus the most faithfull
and true witnesse, the [m] original by
whom all the creatures of God were
created.

15. I know thy workes, O Church
of *Laodicea*, that thou art neither sim-
ple ignorant, nor zealous & feruent,
according to thy knowledge, I would
thou werest either cold by [n] igno-
rance, or feruent by knowledge:

16 But because thou art betwixt
them luke-warme, and neither a sim-
ple ignorant nor a feruent Christian:
it must therefore come to passe, that
I cast thee out from these whom I
professe with my mouth to bee
mine.

17 For thou vanteest that thou
art rich, and increased with worldlie
goods, and supposest that thou hast
need of no other thing, but thou
knowest not, how in trueth thou hast
but a wretched and miserable soule,
and art poore and indigent of all
heavenly treasure, and art blinded
with worldly affections, and seest
not the filthie nakednesse of thy
sines.

18. I counsell thee therefore, by
thy prayers and dailie supplications,
to buye and purchase at my hande,
the fine and [o] golden treasures of

of the *Laodiceans*
Write, These thinges
saith Amen, the faith-
full and true witnesse,
the beginning of the
creatures of Gods

15 I know thy workes
that thou art neither
cold nor hote: I would
thou werest colde or
hoie.

16 Therefore, becaus
thou art luke-warme,
and neither colde nor
hote, it will come to
passe that I shall spew
thee out of my mouth.

17 For thou sayest, I
am rich and increased
with goods, and haue
need of nothing, and
knowest not how thou
art wretched and mi-
serable, and poore,
and blinde and naked.

18. I counsell thee to
buy of me golde tryed,

by

by the fire that thou
mayest be made rich,
& Whiteraiment, that
thou maiest be clothed
and that thy filthie na-
keines do not appeare:
& annoint thine eies
with eie-salve, that
thou maist see.

19 As manie as I
loue, I rebuke and cha-
stise: be zealous there-
fore and amend.

20 Beholde I stande
at the doore and knock
If any man heare my
voice, and open the
doore, I wil come in vn-
to him, and will suppe
with him, and he with
mee.

21 To him that ouer-
commeth. Will I grant
to sit with me in my
throne, euen as I ouer-
came, and sit with my
Father in his throne.

22 Let him that hath
an eare hear, what the
Spirit saith to the
Churches.

spirituall graces, that you may bee
made rich in heauen, and sute by
prayers to be clad with the [p] me-
rit, and innocencie of my passion,
that being clothed therewith, the
[q] filth of thy sinnes be never dis-
covered: adioyne also to thy dull sen-
ses my [r] cleare doctrine, that you
may see the way of life.

19 As many as I loue, I doe re-
buke and chasten them, bee yee
therefore feruent and zealous, and
amend your former life.

20 Beholde, I stande euer readie
knocking at the doore of your con-
science: who so yeeldeth vnto mine
admonitions, and opens his heart
and minde, by penitence and re-
morse, I will certainly dwell in him,
and will communicate all thinges
with him, and he with mee.

21 To him that overcommeth his
tentations, will I grant power to [s]
sit with me in my kingdome, parta-
ker of my glorie, euen as I ouercame
sinne and death, and doe sit with
my father in his kingdome and glo-
rie.

22 Let him that hath iudgement
vnderstand what Christ, spiritually
appearing, speaketh vnto his Chur-
ches.

Notes, Reasons, and Amplifications:

(a) Hereby is to be noted, in what estate & danger of death stand all hypocrites, and these that in name onely are called Chrlitians, whereas God contrarily craveth of vs, that so far as we may, wee ever aspire to perfection in effect, and not in name.

(b) Of this metaphore and comparifon of Chrlst his suddaine comming, and the comming of a thiefe, read his owne words, Mat. 24.43. Luke 12.39. & 1. Thel. 5.2. & 2. Pet. 3.10. and Apoc. 16.15. thereby exhorting vs to continuall watching and attentiueneffe.

(c) This is a comfortable spur to mooue vs publicly, boldly & with constancie to the death, to professe and confesse the name of so wortheie a Lord : seeing he before God and his Angelles doeth not spare by name to confesse vs, although we be most vnworthy creatures. Where, note the vnseparable communion betuixt Chrlst and vs, he doeth here confesse our name: and verse 12. hee writes on vs his name: reade, & following.

(d) Hereby plainly doeth it appeare, that the Prophecie of *Esay* 22.20, of *Eliakim*, hath both a literal & spiritual meaning: A literal, whereby it is prophecied, that *Eliakim* the sonne of *Hilkia*, should beare the charge ouer the house of *Dauid*, as was performed 4. Reg. 18.18. A spirituall meaning, prophecied and meained of Chrlst the true *Eliakim*, that is to say, the God of the resurrection, or God that rose againe (*ex Hieron. de interpretatione nominum*) who descended of *Eliakim*, Luk. 3.31. Whose father *Hilkia* is here in *Luke*, called *Melcha*. Else were there two several *Eliakims* descended of *Dauid*. In this sence, Chrlst the true *Eliakim* is spirituallie prophecied of in *Esay*, & here expounded in this text, to beare the keyes of the house of *Dauid*, &c. meaning, that he beares the spiritual gouernement and censure of his Church, both concerning iudiciall power, as also to open and close, &c. as is before said in the paraphrase.

(e) This litle strength or strongnesse in a part, being appearingly no great strength, that God had giuen them for their talent: is neuerthelesse greatly commended of God, because they haue gained there-with, and neither haue lost it, nor the profit and gaine thereof, but haue put it to profitable vsurie, according to the parable, *Matth.* 25. And therefore, most of all the seuen Churches, this Church is alwaies commended of God, and in nothing reprobued.

(f) These appearingly were some counterfeit Chrlitians, & al-

ledged

ledged Iewes, mentioned before, cap. 2.2.9. who purposed with their heresies to haue seduced these Churches from the trueth.

(g) This is a reuerence to be done by them to the Church of *Philadelphia*, and an adoration and worshipping made at their feet of *Philadelphia*, not to them by way of idolatrie, but to God: & therefore, is it subioyned in the text, *and they shal know that I haue loued thee*: meaning that they vnderstanding that I loue thee, shal therefore reuerence thee, and worship mee at your feet, that I may also loue them: Otherwise it were idolatrie, and not only would not be caused by God, but also would be forbidden by him, and by his Angels, as is done Revel. 19.10. and Reuel. 22.8.9.

(h) This was (appearingly) that great and vniuersal persecutiō, during the last ten yeares of *Traianus* raigne, mentioned before, Apo. 2. 10, and note, *h*, thereof.

(i) No rites, ceremonies, traditions of men, nor other burthen, but my simple word and sweete yoke, as before (cap. 2. 24. 25. and note, *u*, thereof) is said at length.

(k) This is an vn-remoueable marke, a perpetual title, & constant profession, whereby euen to the death wee are marked, named, and stiled by the name of God, godly men, & by the name of his true Church, true professors: yea; & finally, by that name that our Sauour (who was before al eternitie) had but newly receiued when he was called Iesus or Saviour, & the only Christ: wee are therefore (after his name) called Christians, and made participant of that salvation signified by that new name, *I E S U S*, in the Newe Testament of his blood.

(l) *Amen* most commonly is taken for confirmation of a true and certaine thing, but likewise it signifieth truth & veritie it self, & in that sense it is here taken, & is put as an epithet & stile of Christ who is the fountaine of all trueth, and trueth it selfe, as he testifieth, Ioh. 14.6. *I am the way, the trueth, and the life*: and this stile of *Amen*, or trueth, is set before, being purposed in the following text to shew immediatly of his faithfull and true testimonie & witnessing.

(m) Hereof read Coloss. 1. 15. 16. 17. where ye shal find, that God by Christ created all things visibible & invisibible, & that Christ was before all things, euen before all eternitie, and therefore, is here called the beginning and original of all the creatures of God.

(n) Of men colde in true religion or yet. exceeding hot & fer-

vent in a wrong religion before their calling, there are infinite examples, that God hath made the after their calling notable instruments in his Church, & zealous professors: But how dangerous the estate of these luke-warme people is, who, after their calling, are neither hot nor colde, but knowing the truth, do notwithstanding liue in a careles mediocrity & idle securitie, Christ testifieth, Luke. 12. 37. Matth. 11. 20. Also of the terrible danger of these, read Heb. 10. 26.

(e) Gods word, wisdom & doctrine, is compared and preferred to golde or siluer, fined in the furnace: read Prov. 8. 10. 11. & Psal. 12. 7. So, by this golde so fined, is meant the spirituall riches and treasure of these and all other godly benefites.

(f) These white garments, are not onely our mortified flesh, and regenerate bodies, but euen vnder the termes of garments *Synecdochice* expressed, is meant that vniuersall puritie, both of bodie and soule, that wee obtaine, being washed by the innocent blood of Christ Iesus, as is proued by these, who (Apoc. 7. had long white robes, who (ibid. vers. 13. and 14.) are said to haue washed their robes, and made the same white in the blood of the Lambe Christ Iesus; and wee know by the Christian trueth, that not particularly our robes, yea, not our flesh onely, but vniuersally, both in bodie and soule, we are washed in that blood, and obtaine full remission of all our sinnes.

(g) Nakednes of it selfe is no villanie, as before the fall, *Adam* had no shame, but a sinful nakednes is indeed vile & shamful, which as God corporally hid to *Adam* with garments of skins after his fall: (Gen. 3. 21) So Christ spiritually hid the same, by his white garments of innocencie in his death & passion, wherby our offences are remitted, hid, and washed cleane away.

(h) This sight and eie-salue is spiritually taken (as in Christs parable, Mat. 7. 3. 4. 5. and many other places) for the iudgement and foresight of the mind, and helps thereof, such as studie, diligence, and exercise, which leads vs the right way of saluation: and can therefore, no waies be literallie imputed to the corporal sight.

(i) Here is a comparison, wherof we vile creatures, are not worthy, to him be glorie, that glorifieth the vnworthie: Then as I (saith Christ) haue obtained victory ouer all tentations, & therefore, raigne with my Father: so shal ye also (if ye obtain victory ouer your tentations) raigne with mee eternally. The cause here

of, is because we are vnited in him, and he in vs, as the Father is in him, and he in the Father: read chap. 2. 26. and note x, thereof.

And here endeth the first part of this booke, concerning the particular admonitions to the seuen Churches Now followeth the general discourse to the Worlds end.

CHAP. III.

THE ARGUMENT.

This vision the Spirit of God doth premit, and set before the whole prophecie and historie following, as a most necessarie thing, to know the true throne of God and his word here in this world, and these authenticke bookes and scriptures, which teach the same, here set out in this chapter, before he proceed to declare the tyrannie that the Antichrist, and his prophane princes are to use against that holy word and constant professors thereof, to the end of the world.

The text.

After this I looked, and behold, a doore was open in heauen, and the first voice which I heard, was as it were of a trumpet, talking with mee, saying, Come vp hither, and I will shewe thee things which must bee done hereafter.

The paraphrastical exposition.

After this I beheld, and loe, the doore of heauenly knowledge was opened vnto me, and [a] first, I was called, as by the mightie & fearfull trumpet of Gods Spirit, to arise from earthly cares, and affections, to high and heauenly contemplations, that I might see those things that heereafter should come to passe.

2 Then was I immediatlie rauished in spirite, and did beholde and contemplate the heauenly [b] throne and temple of God, set here among his faithfull, and in that throne, God by his word erected in honour, and set in authoritie.

3 And this maiestie of God (though in him selfe he be pure, bright and shining) yet in our dull apprehension it seemeth darke and mixed with mysteries, as the Iasper stone is mixed with vaines and spottes, which our eyes can not pearce: neuerthelesse, that weake apprehension is euer increasing flourishing, and continuing greene, as the Iasper, holding fresh, and recent the memorie euer of Christs blood and passion, represented by the bloodie and fleshie hew of the Sardine, and ~~this~~ inferior throne of Gods maiestie, is circled so about with the couenant of his [c] protection, as a rainebowe, that whosoener shall approach to his Maiestie, are vnder the wings of his protection, for this couenant of protection, proceedeth from the throne & maiestie of God, as the *Smaragdus* hath his beginning and growing from the *Iasper* teste *Cardano de varijs. lib. 5. cap. 18. de Iaspide.*

4 And round about, and on euerie

2 And immediatlie, I was rauished in the spirite, and beholde, a throne was set in heauen, and one sate vpon the throne.

3 And he that sate, was to looke vpon, like vnto a Iasper stone, and a Sardine, and there was a rainebow round about the throne in sight like to an *Smaragdus*.

4 And round about
the

the throne were foure
and twentie seates, and
vpon the seates, I sawe
foure and twenty El-
ders sitting, clothed in
white rayment, & had
on their heads crowns
of gold.

5 And out of the
throne proceeded ligh-
tenings, and thunde-
rings, and voyces, and
there wer seven lamps
offire, burning before
the throne, which are
the seven spirits of God

6 And before the
throne, there was a sea
of glas, like vnto a cristall
and in the mids of the
throne, & round about
the throne were foure

side is this Majestie of Gods trueth
and true religion, compassed, adorned;
and set out by the honourable
thrones & authorities of the [d] twen-
ty foure authentick books of the old
Testament, as wise Senators, sitting
and consulting in Gods cause, clothed
all in puritie, for that in the is found
no lie, and crowned with victorie, for
conquering, and enlarging Gods
kingdome.

5 Foorth of this throne and Maje-
stie of Gods trueth, and against the
contemners thereof, proceedeth
forthshewings of tempestuous trou-
bles, threatnings of warres, and final-
lie the thundring out of all maner of
plagues, in Gods iustice: before this
throne and Maiestie of God, brightly
shineth the [e] seven special graces of
Gods only Spirit, communicated to
all the faithfull.

6 Before the eyes of his Majestie,
the raging seas and stormes of this
world, are made fixed and stable as
glas, that his elect (though perhaps
they slide) yet they shall not be drow-
ned therein: yea these drumlie seas of
worldlie tyrants are made cleare as
cristall, and the secrets of their hearts
disclosed. This holy throne of Gods
trueth is adorned within and with-
out, with the perfect testimony of

his [f] foure Euangelists, repleate with the eyes of discretion, espying before them the prophecies of the *Messias* to be fulfilled in Christ, and espying after them that this our *Messias* should reigne for ever.

7 The first Euangelist *Mark* begins his first face or leafe, at the voice, crying like a roaring Lyon in the wilderness, *Prepare the way of the Lord. &c.* The seconde Euangelist *Luke*, begins his first face or leafe, at *Zachariah* his offering incense [as it were a bullocke] at the altar, &c. The third Euangelist *Matthew* hath his first face or leafe, of the genealogie of Christ as hee is man. The fourth Euangelist *John*, begins his first face or leafe, at the high and diuine essence of Christs Godhooe, flying so high in his stile, that he is compared to an Eagle.

8 These foure as with sixe winges, betokening threefold haste and expedition proceede swiftlie in their functiō, opening the history of Christ and making the same patent to the eyes of the whole worlde: so that day nor night, these neuer stay from vttering Gods praise, saying, *Holie, holie, holie Lord God almighty, which was, which is, and which is to come.*

9 And as these Euangels and their professours doe vtter this glorie: ho-

beastes full of eyes before and behinde,

7 And the first beast was like a lion, and the second beast like a calfe and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the foure beasts had each of them sixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying, *Holie, holie, holie Lord God almightie Which was, and which is, & which is to come.*

9 And when those beasts gaue glorie, and honour, and thanks to

him that sate on the throne, Which liueth for euer and euer.

10 The foure & twentie Elders fel down before him that sate on the throne, and worshipped him, that liueth for euer more, and cast their crownes before the throne, saying,

11 Thou art worthe, O Lord to receiue glorie, and honour, and power: for thou hast created all things & for thy wils sake they are, & haue bene created.

honour, and thanks to God that liueth for euer, for that hee redeemed vs in Chriff.

10. The foure and twentie bookes of the olde testament by the true professors thereof, kneele down in Gods presence, and worship him that liueth for euer and euer, acknowledging him to be the authour of their triumphant victorie, and glorious crownes saying,

11 Thou onely, O Lord, art worthy to receiue glorie, honour & power of all thy creatures, for that thou hast created all things, and at thy pleasure & will they subsiste, and to expresse thy glorie, they haue bene created.

Notes, Reasons, and Amplifications.

(a) Before any accessse to heavenly knowledge; we must first leaue off all worldly affections.

(b) How & why this throne, that here is said to appeare in heauen, is Gods heavenly trueth and true religion, wherby he sitteth enthronized and authorized among his Saints vpon earth is proued at length in our 17. proposition.

(c) The Rainbow was shewed to *Noah*, as a couenant of Gods protection, that the world should no more be destroyed by water again. Genes. 9. 15. and so generallie in mysteries, it is taken for the couenant of protection.

(d) Of these foure and twentie Elders, and how they mean the foure and twentie authentike bookes of the olde Testament,

read.

read the 18. proposition. These doeth S. Hierome in *prologo Galeas* nominate this way, *Genesis*. 1. *Exodus*. 2. *Leuiticus*. 3. *Numeri*. 4. *Denterom*. 5. *Ioshua* 6. *Iudges*. 7. *Ruth*. 8. *Samuel*. 9. *Kings*. 10. *Chron*. 11. *Ezra*. 12. *Hester*. 13. *Iob*. 14. *Psalmes*. 15. *Prouerbs*. 16. *Ecclesiastes* 17. *Song of Salomon*. 18. *Esay*. 19. *Ieremies prophecie*. 20. *Ieremies lamentations*. 21. *Ezechiel*. 22. *Daniel*. 23. the twelue final Prophets. 24. These same 24. ancients, meaning also the 24. writers of these same books are nominate by *Zanchius* this way. *Mosys*. 1. *Iob*. 2. *Ioshua*, or his conveyer *Eleaz*. or 3. *Samuel* writer of the Iudges, *Ruth*, and 24. chapters of the first booke of *Samuel*. 4. *Dauid*. 5. *Salomon*. 6. these two wrot the *Psalmes*, the *Prouerbs*, *Ecclesiastes*, *Cantica cantic*. And they with other Prophets wrote the rest of *Samuel* and the *Kings*. *Ezra* wrote the bookes of *Esdra*, *Nehemia* and *Chronicles* 7. *Mardocheus* 8. wrote *Ester*; *Isaie* 9. *Ier*. 10. *Ezech*. 11. *Daniel* 12. The 12. small Prophets makes out the number of 24. compleet.

(e) These seuen Lampes, or seuen Spirits, illuminating Gods throne, are the seuen special and principal gifts, graces, and functions of Gods onely Spirite, besides the innumerable smaller benefits therof; of which reade *Rom*. 12. and *1. Corinth*. 12. And this septenarie partition hereof, to be receiued of olde, is euident by the Hymne, *Veni Creator Spiritus*, where after it is said, *Tu septiformis munere*, &c. In these seuen Lampes, or seuen Candlestickes, cap. 1. or seuen grained Candlesticke, specified in *Exodus*, chapter 25. and chapter 37. is also a further symbole or figure contained, to wit, both of the seuen Churches of *Asia* to whom Saint *Iohn* wrote (as also of the seuen Churches that *PAVLE* wrote vnto. And of the one and twentie Epistles and remnant bookes of the new Testament, figured by the one and twentie cuppes of the graines, of that *Leuiticall* Candlesticke, with the remanent bowles and flowres thereof: Which Churches, bookes, and Epistles are planted and framed, by the seuen-folde grace of Gods onely Spirit, and being the first lights and lanterns of the primitiue church are therefore here called seuen lampes, whereby the throne of Gods word on earth, is illustrated and adorned.

(f) That these foure beasts be the foure Euangelles, is prooued by our 19. proposition, including also *metonymy*, the true professors thereof: but how *EZECHIEL* agrees thereto; & also with this Text is to be declared. *EZECHIEL* therefore, cap. 1. seeth these beasts after a more ample maner, different from this Text in

circumstance, but not in effect. For first, in Ezech. they have foure wings, meaning speede in their future comming: here haue they e-very one fixe wings, meaning much greater speed & diligence, in their present function. Secondly, there euery one of them, haue all their foure faces, and the wings of euery one ioyned with others: meaning that euerie Evangelist agreeable teacheth of Christ, borne as a man, sacrificed and slaine as a bullocke, victorious o-uer sinne and death as a Lyon; and finallie, rising vp and ascending to heauen as a flying Eagle. And both these four patent faces, and chiefe heads of Christianisme, as also euery smaller head & point of doctrine, of any one Evangelist to be contained in the others, and so one to be all, and all foure to be as one, as true witnesses should be, and therefore, are their wings ioyned, that where one flew, all flew, tending all to one purpose and scope: But here in the Revelation, though their faces are separate, there is no repug-nance; for they are foure distinct witnesses indeed, but here also, are they agreeable with Ezechiel, in that by this text, they tend all one way, saying al in one voice, *Holie, holie, holie, &c.* Thirdly, there they haue wheeles with them, &c. that is, the armie & congrega-tions of Gods elect, going the waies they go, elchewing the waies they elchew, reposing on the grounds whereon they repose, euen on Christ the ground-stone, for that the Spirit is all one, that is in them, and in vs Gods congregation, euen that Spirit of God that indited those foure beastes and Evangelles, instructeth vs his Armie and Chariots, to fight out valiantly our spirituall battels. So on the other part, the Revelation agreeth herewith, speaking (chapter 5. 11. 12. 13) of infinite number of Saints and creatures, that with these Evangelists praised God. For conclusion, these and al other appearing varieties, & supposed repugnance of scriptures in circumstance, are meere harmonies, and perfect agreements in effect.

CHAP. V. THE ARGUMENT.

As God neuer left his Church destitute of Prophets and prophecies, to comfort and forewarne them against all troubles: So here is described how Christ his Church and throne of his trueth, and true Religion, hath this

booke

booke of prophecie adioyned: Wherein is set-out, what great grieve and dolour it were to the Eleēt, if they lacked this fore-sight of the good successe & prosperous end of their miseries: for the which cause, Christ here hath revealed this booke of prophecie to his Eleēt Church: like as on the other part, his whole Saints and eleēt congregation, doth render him praise and thanks therefore for ever.

The Paraphrastical Exposition.

AND I considered, that onle in the mercifull hand of the Almighty that sitteth in the throne of his trueth, standeth the [a] revelation of all things done hitherto, or that shall occurre and come to passe hereafter, and that these mysteries were hid and closed from the world, as if they [b] were seuen-foldly sealed.

2 And I perceiued, that although the most mightie Angels of heauen were inquisitiue, and should openlie proclaime, who were worthie to open these sealed mysteries, and to make the same patent:

3 They should finde no creature in heauen, earth, or vnder the earth, worthie or able to open the same, or to fore-see them:

The Text.

AND I saw in the right hande of him that saue vpon the throne, a booke written within, and on the backside, sealed with seuen seals;
2 And I sawe a strong Angel, which preached with a lowde voice, who is worthy to open the booke and to loose the scales thereof.
3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke neither to looke thereon.

4 Then I wept much, because no man was found worthe to open and to reade the Booke, neither to looke thereon
 5 And one of the Elders said vnto me, weep not: beholde the Lyon which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the booke, and to loose the seauen seales thereof.

6 Then I beheld, and loe, in the middes of the throne, and of the four beasts, and in the midst of the Elders, stood a Lamb as though he had bene killed, which had seuen hornes; and seuen eyes, which are the seuen Spirits of God, sent

4 For the which cause, I (for the whole elect) greatly mourned and lamented, that none was found worthe to open these Evangelical mysteries of our redemption, and Christian hystorie following thereupon...

5 Till by one of the twentie foure bookes of the olde Testament, euen [c] by Genesis (chap. 49. 8. 9. 10.) wee receiued first this comfort, that out of the tribe of Iuda (which was the roote and stocke, whereof Dauid and Christ sprang) should arise a victorious Lion ouer all his enemies, who should be the true Shiloh and our Messias, in whom all nations should bee blessed; and should be the ladder, Gen. 28. 12. by which wee should attaine to heauen, and all heauenly mysteries: so that no secrets, although they were seuen-foldlie sealed, could be latent or hid from him.

6 And beholde, among these of Gods true Temple and holy religion, euen his foure Evangelistes, and true professours of the foure and twentie bookes of the olde Testament; this came to passe, and was performed in Iesus Christ our Lambe, who was sacrificed for vs, and seeming vtterly dead, did rise againe, and liueth eternally, in [a] seuen-fold power and providence of that only Spirit of God, which

which is disperfed severallie amongst the Ele&ct , throughout the whole world.

7 For he is now come fleſhlie into this world , and hath receiued at the handes of his Father , perfect knowledge & revelation of the whole myſteries of our redemption, and hiftory following thereupon.

8 Which as that immaculate Lambe receiued, and began to open and preach : his whole Ele&ct of the old and new Testaments , prostrate themſelues before his Maieſtie , and reioycing as with timbrels, doe offer vp their vials full of the heauenly ſmel of their holy prayers.

9 Singing gladly the ioyful [e] ſong of our new redemption in his blood, confeſſing this their Lord, to be only worthie to receiue the do&trin of our redemption, and to open vp the myſteries, and whole hiftorie following thereupon, for that euen he it is, that hath died for vs, and hath [f] redeemed vs in his blood, and hath reconciled vs to God, and of al the tribes, tongues, kinreds, & nations, he hath gathered vs together.

10 And made vs Kings, and Priests to God , and euen with him ſhall wee raigne , while wee are yet in this [ff] earth.

into all the world.

7 And he came, and tooke the Booke out of the right hand of him, that ſate vpon the throne.

8 And when he had taken the book, the ſoure beaſts , and the ſoure and twentie Elders, fell down before the Lamb hauing euerie one harps and golden Vials full of odours, which are the prayers of the Saints.

9 And they ſung a new ſong, ſaying, Thou art Worthie to take the Booke , and to open the ſeals thereof, becauſe thou waſt killed, & haſt redeemed vs to God, by thy blood out of euery kinred, and tongue, & people and nation.

10 And haſt made vs vnto our God, kings, & Priests , and we ſhall raigne on the earth.

11 Then I beheld, & I heard the voice of many Angels round about the throne, & about the beasts, and the Elders, and there were thousand thousands,

12 Saying With a loud voyce, *Worthie is the Lamb, that was killed to receiue power, & riches, and Wisdome, and strength, and honor, & glory, and praise.*

13 And al the creatures Which are in heauen, & on the earth, & vnder the earth, and in the sea, & al that are in them, heard I, saying, *Praise, & honor, & glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lamb for euermore.*

14 And the foure beasts said: *Amen.* & the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

11 And I considered the ioyfull voyce also of infinit of Gods holie Angels, that stand awaiting on the throne of Gods trueth, and in defence of his holy religion, and doctrine of the new and olde Testaments, euen thousand thousands beheld I,

12 Professing openly, that immaculat Lamb, that was crucified to be worthy to receiue power, and riches, wisdom, and strength, with honour, glorie and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, euen all that are in them, vnderstood I to yeeld euery one in his owne kind, the like praise, honour, glory, and power vnto that Almighty, that sitteth in the throne of his trueth, and vnto this his immaculate Lambe for euermore.

14 And as the foure Evangelists yeelded thereto their testimonie, the twentie foure Bookes of the olde Testament, euen all the true professors thereof (vnderstanding their Prophecies and expectation of the *Messias*, now compleate) doe prostitute themselues, and doe worship him therefore, that liueth for euer and euer.

Notes, Reasons, and Amplifications.

(A) That by a book is meant Prophecies, Revelations, and admonitions, consider by the tenth chapter hereof: and Ezech. 3. 1. But in that it was written without & within, it signifieth that it contained patent histories of things in S. Johns dayes; & secret prophecies of things to come after his dayes, among the Christians, as evidently appeareth, Revel. 1. 19. and note *u*, thereof: the like ye shall find in Ezech. 2. 10.

(B) That each of these seales doth contain seven yeares, is proved by our 9. proposition: but why, and in what respects they are called seales, appeareth to be these causes: First, because (as proposition 9. is said) they are a part of *Daniels* weeks, which indeed, are mysticall and sealed weekes, as saith the Angell, Dan. 12. 9. *These words are closed and sealed.* Therefore, iustly may both these weekes and these seales be called, sealed weekes, or weeklie seales. Secondly, because in the time of these seals opening, containing the space of 42. yeares, the whole seales of our saluation were sufficiently opened by the doctrine of Christ and his Apostles, preached in that time (as *Paul* testifieth, Rom. 10. 18) throughout all the whol world, and in that space the Jewes, and other enemies were brought to confusion. Thirdly, this space of these 42. yeares, is iustly termed by seales, because that short space, in comparison of the rest of the yeares vntill the latter day, which are contained in this booke, is as the time of the opening of the seales of letters, in respect of the longer time in reading the same. Fourthly, as seales must first be opened, ere the letter be read, so these accidents of these 42. first yeares, being first in time, must first be performed before the rest follow.

(C) Although this be *Genesis*, in the which this comfortable promise of the *Messias* is first made to vs, yet all the rest of the 24. Ancients do also prophetic and forewarne the same, which moueth *Iohn* here not to say, only one Elder, but, one of the Elders, as if he would say, the first of them: & afterward, he repeats the same, for all the rest of the Elders, in the 8. and 9. verses: where they say al in one voice, *Thou art worthy to take the booke, & open the scales thereof,* &c. In which saying of this Elder ye shall not sturre, although ye find not these words mentioned word by word in *Genesis*, for Christ & his Apostles cite not their testimonies of the old Testament alwaies word by word, as ye shall find more amplie in the note g. Ap. 7

[d] Among the prophets, commonlie hornes are taken for kings, Kingdomes, and powers, as in Dan. 8. and Psal. 74. 4. 5. And eyes are taken for wise dome, prouidence, and foresight, as in Esai 35. 5. and Mat. 7. meaning hereby the princely powers, and wise foresight, that is in Gods holy spirit: but of their number of seuen, read *e*, in the former chapter.

[e] That this song is the song of our new redemption, is proued by the words following, to wit: *And thou hast redeemed vs, &c.*

[f] [ff] That this, for this text and other causes, is a vision of Gods throne, not in heauen, but on earth, is proved by our 17. proposition.

CHAP. VI. THE ARGVMENT.

In these two former chapters, being described how God adorne the throne of his truneth and true religion, both with the present doctrine of saluation, and with the propheticall admonitions of all things needfull to bee foreknowne. The first being taught be the 24 Elders, and four beasts, and other books and lamps of the new Testament: This booke of prophecies was adioined in the second place, whereof the first part historicall, now in this chapter, beginnes at Christs baptisme, An. Christi 29. and continueth from thence 42.00 yeares, euen to the destruction of Ierusalem, in the yeare of Iubilie in anno Christi 71. vnder the termes of seven scales, whereof the history of six scales is orderlie set downe in this chapter: The rest, to wit, how from the seventh scale, in the year of Christ 71. continueth the seven trumpets or vials, to the yeare of Christ, 1541. and how from thence to the latter day, cotinueth the seuen thunders, in the chapters hereafter following shall be declared. Now first of the seven scales.

Historical application. Tears of Christ, Paraphrase. The Text.

FIRST Christ in his compleat age of 29. yeares is baptized, beginnes to open and preach the Gospel. In these seuen years *Matthew* writs his Hebrue Euangell, and publisheth it.

2 Christ & his Disciples passe out preaching to all nations. *Act.* 2. 5 the testimonie of the gospel, and true word of God, which by Christes doctrine, miracles, death and glorious victorie ouer death, so touched and moued the heartes of all the faithfull, that sodainlie it spread, encreased, and triumphandie it got victory ouer all the world.

3 Nowe after this first seede of the Euangell once sown, beginneth persecution, about the six and thirtieth yeare of Christe

29
Sab-
both
year.

The week of the
first
Seale.

36
A
Sab-
bath
or
year
of
rest.

The

Hereafter I saw when Christe opened the sealed doctrine of our redemption, in this first sealed week. One [a] of the four Euangelistes in the mightie stile of Gods thundering Spirit set out the same, willing to approach & consider it

2 And as wee beheld and considered that Euangel, lo, the [b] pure & holy teachers and Apostles are directed forth, *Mat. 28. 29. Mar 16. 15* bearing with them Gods word, shooting the arrowes of zeale to pierce all godlie hearts: & this word of God was crowned with victorie, for it passed ouer all the world, ouercóming and conquering.

3 And as Christ by his Apostles, opened the doctrine of our

After, I beheld when the Lamb had opened one of the scales, and I heard one of the four beastes say, as it were the noise of thunder, Come and see.

2 Therefore I beheld and loe, there was a white horse, & he that sat on him, had a bow and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And when hee had opened the second scale I heard the se-

cond.

cond beast say,
Come and see.

redemption, in the
second sealed week,
the second Evange-
list spak out his go-
spell, that all men
might come & see it

weeke
of
the
second
scale.

Within thele se-
conde seven yeares
Marke writeth the se-
cond Evangel: in com-
forte of the afflicted
Church.

4 And Saint *Steuē*
suffered martyrdome
for Christes sake, and
James the brother of
Iohn, likewise was be-
headed (Act. chap. 7.
and chap. 12.) for even
then, and from thence
foorth, the *Romain* ma-
gistrates, and Syna-
gogue of the Iewes ne-
uer stinted from per-
secuting and putting
to death by fire and
sworde, all true *Chri-*
stians.

4 And there
went out ano-
ther horse, that
was red, & po-
wer was giue to
him that sate
thereon, to take
peace from the
earth, and that
they should kill
one another, &
there was giuen
vnto him a
great sword.

4 And that time
proceeded [e] tyran-
nous & bloody Ma-
gistrats, sitting in
the seat of tyrannie,
to whom power was
giuen to persecute
Gods Saintson earth
and to depriue them
of peace by causing
al men to kil the, ab-
using so the sworde
of iustice, that God
had giuen them.

5 And when he
had opened the
third scale, &
heard the third
beast say, Come
and see. Then
behelde, & loe,
a blacke horse,
& hee that sate
on him, had
ballances in his
hand

5 And while as the
third sealed weeke,
(after Christ began
to open his doctrin)
came, the [d] thirde
Evangelist wrote
foorth his Evangel,
that all men might
come and see the
same: then beholde
there came a deadly
plague of famine,
and therewith such

43
A
Sab
ba-
oth

The
weeke

3 Norwithstanding
this persecution, the E-
vangel ever more and
more, is opened & en-
creased, so that within
these third seven yeares
beginning in the yeare
of Christ, 43. *Luke* also
wrote the third Evāgel
& published it. At this
this time there fell a
great famine vniuer-
sally.

6 Whereof *Agabus*, prophesied, and foretold to the Euangelists and Disciples, and whole Church, *Act. 11.* and they contributed among them, and gaue succour to their poore brethré: in this dearth, the bushell of wheate was sold for fiue accustomed prices, and the bushell of barley for three: of this dearth sheweth *Suetonius* in *Claudio Cesare*, and *Dion*, and other: but of the skarstie of other victualles we read not.

7 Then after the 50 yeare of Christ, in this fourth seuen yeares. *S. Iohn* wrote the fourth Evangel and published it, beginning at the description of Christs Diuinitie,

8 Expressellie against certaine Heretikes, for there arose manie in those dayes, as, *Cerintus*, *Nicolaus*, and

scarstie, that victuals were weighed by weight.

6 So that it was foretold of, and came to passe among the midds of the Euangelists and Disciples of the primitive Church, that the mesure of wheate was sold for no lesse than fiue ordinarie prices, and the measure of barley for three ordinarie prices but there was no skarstie of wine nor oyle.

7 And when the fourth sealed weeke (after Christ first opened his doctrine) came: the fourth Euangelist shewed forth his Euangel, that all men might come and see it.

8 And beholde, at that time came in [e] heresies among the people bringing

6 And I heard a voice in the middes of the foure beasts say a measure of wheat for a penny, and three measures of barley for a penny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale I heard the voice of the fourth beast say, Come and see.

8 And I looked, and beholde, a pale horse, and his name that sat on him was Death, & Hell followed after him, and power was gi-

ven unto them
out the fourth
parte of the
earth, to kill
with the sword
and with hun-
ger and with
death, & with
the beastes of
the earth.

9 And whē he
had opened the
fift seal, I sawe
under the altar
the soules of
them, that wer
killed for the
worde of God
& for the testi-
monie which
they maintai-
ned.

10 And they
cried with a
loud voice, say-
ing How long,
Lord, holie and
true dost not
show iudge and
vengeour blud
on them that
dwell on the
earth?

therewith the death
of the soule, & pro-
curing hel & eternal
damnation : and
through that quar-
ter of the earth,
where these heresies
raigned, God gaue
them over to
the sworde, to fa-
mine, to death, and
to the [f] tyrants of
the world.

9 And whē the fift
sealed weeke (after
Christ fiste opened
his word) came, then
(some newe tyrant
being risen) there
appeared prostrate
before the [ff] iustice
seate of God, the
soules of them that
had bene martyred
for the word of God,
and for the testimo-
nie of Christ Iesus,
which they did bear.

10 Crying vehē-
mently to God, he-
lie & true, to iudge
and revenge their
bloode, on these

the fourth scale
Eblon, and (in the Acts
chapt. 13. and chapt.
15.) *Elymas* the force-
rer, and certaine Pha-
risaicall heretickes, and
others procuring God
his plagues against *Ju-
dea*, and other partes of
Asia, where they refor-
ted.

57
A
fab-
ba-
oth.

The weeke of

the

9 Then in the fift se-
uen yeares, euen the
yeare of Christ 57. arose
the tyrant *Nero*, on
whom and on whose
bloodie seate, and suc-
cessours, the blood of
Saint *Severin* & Saint
Lames, martyred by his
predecessours, and o-
ther Saintes martyred
by him selfe,
10 Cried vp to the hea-
vens to God, to reuēge
their blood, vpon these
tyrant emperors of this
bloody Empire, but as
God is euer holie and
iust,

11 So within a short space after this, euen whē *Peter & Paul*, and others of gods seruāts had likewise suffered martyrdom. vnder the same tyrant *Nero*, then powred out GOD his great vengeance on him, his seate, familie, and successours, as followeth,

12 To wit, after the yeare of Christ, 64. euen in the sixt seuen yeares, a great change and defection came in all estates of the *Roman* Empire: for now *Nero* raised great persecutions against the true spirituall professors, to haue vterly darkened and extinguished the light of the Gospel, as also hee became a vile incestuous tyrant and paricide, a polluter of his whole Empire, and dilates thereof, with tyrannie, and with the blood of GOD his Saints, *Peter, Paul*, and others.

13 And in that tempestuous persecution De-

that had shead the same vpo the earth.

11 These hath God clothed with his [2] innocencie, & willet them to abide a litle while, vntil the number of their brethren and fellow-seruāts that must likewise shortly be martyred for the Evangel were also fulfilled:

12 And whē the sixt sealed weeke, (after Christ first opened his worde) came, then is the great empire of the earth shaken, & the Spiritualitie and bright light of the Gospel darkened with persecucion, [4] & secular princes & Magistrates now are become bloody murderers of Gods Saints.

13 And the weak and feeble professors shaken, by that

11 And long whit robes were giuen vnto every one, & it was said vnto them, that they should rest for a litle season vntil their fellow seruants, and their brethren that should be killed, enē as they were, were fulfilled.

12 And I beheld when he had opened the sixt seale, and loe, there was a great earthquake, and the sunne was as black as sackcloth of haire, and the Moone was like blood.

13 And the stars of heauen fell vnto the

earth

earth as a fig-tree casteth her greene figges, when it is shaken of a mighty wind.

14 And heauē departed away, as a scrolle, when it is rolled, and euery mountaine and Ile were mooued out of their places.

15 And the kinges of the earth and the great men, & the rich men and the chiefe captaines, and the mightie men, & euery bond-man, and euery free-man, hid them selues in denes, and among the rocks of the mountaines.

tempestuous persecution, fell (as shaken fruite) from the true profession, to earthlie ambition.

14 And Gods Church lurketh, as a closed letter: wherefore, euen now God stirred vp great kingdomes of [k] maine landes, and Ilands to revolt from the obedience of that Empire.

15 And the kinges that wer vnder that great empire of the earth, with the Princes, Tribunes, and members thereof, final and great, free and bond, hid and absented theselues, among obscure people from their Emperours presence, and fled vnder the protection of the new headesmen, of mightie barbarous kingdomes.

mas (2. Tim. 4. 10) and others weake and feeble professors fel from the true Church, to earthly ambition.

14 So that the true Church of God is forced to lurk in secret, for revenge whereof, and of the blood of other martyrs shead by other Emperours before: God moueth the kingdomes of France, Spaine, & Ile of Britane to revolt from this tyrant.

15 And these kingdomes with the Princes, Tribunes, Consuls, Senators and people of Rome, fled from his tyrannie, and left him and all his race of the Casars blood.

the

next

Scale.

16 And chofed of a new blood the *Proconsull of Spaine, Galba*, to be their Emperour against *Nero*, wherupon *Nero* (after he had burned his towne of *Rome*, murdered his Senators, mother, & chiefe kinsmē) horribly slayeth himselfe,

17 That same yeaere the Emperours *Galba, Otho* and *Vitellius* cruellie murder ech other with manie thousand Romanes, in signe and token of Gods angrie face and vnresistable vengeance,

16 Crauing the princes of these *Barbar* kingdomes, to raigne ouer them, and to cower them from the horrible tyrannie of these Emperours, who represented the face of Gods wrath and of Christ Iesus.

17 For the great day of their wrath, and time of revenge is come, and none is able to with-stand the same.

16 *Anas* Iuda to the mountaines & rocks, Fall on vs, and hid vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

Notes, Reasons and Amplifications

(a) That this beast is *Matthew*, the order of time proueth for that in that time, he wrote the first Euangel in Hebrue, and therefore is *Matthew* (vnder the terme of a mans face) first in order by *Ezechiel* (as is said in our 19. proposition) and though he be third in *Iohns* former vision (Ap. 4) for that his Greeke Euangel was third in order, yet here must the account be made by his first Hebrew Euangel, because it was that work that first passed out vnto the Iews and Hebrew Church, & began that Christian victory, whereof the text here speaketh. The rest read in the said 19 proposition,

(b) That by this rider on the white horse, is meant the word and testimonie of God which his seruants do beare and profess, is evident by the 19 chapter hereof.

(c) That this red hewe meaneth bloodshed, read *Esa* 63. 1 & how persecution must follow Christs doctrine read *Mat*. 10. 34.

(d) This third beast agrees to be *Luke* two waies both for that he wrot his Euangel that time as also for that he writes that historie

in his book of the Acts, chap. 11. ver. 28. 29. 30.

(e) This must needs be false doctrine and heresies, which. (beside temporall punishments) procured both death and hell.

(f) That these beasts be earthly kings and tyrants, read Ezech. 34. and Dan. 7. and Dan. 8.

(ff) It were vnproper here, and chap. 8. 5. and chap. 9. 13. & chap. 14. 18. to interpret this altar to be Christ, seeing Christ was the sacrifice, that was offered vpon the altar of Gods iustice, for full satisfaction of his wrath. Therefore as the Ark & couerture thereof, doeth represent Gods mercie seat, Exod. 25. So must the altar represent his iustice seat, for that the altar was the place of fire & bloodshed.

(g) This is a metaphore taken from them, that by the rash furie & ouerthrow of their enemies, haue bene ouertrode, and their garments pudled and defiled and afterward knowne guiltles, are restored to cleane garments, betokening their innocency: reade thereupon, Apoc. 7. 14.

(h) The Sun for the most part is taken for the spiritual estate, be it pure or corrupt, as in Esay 24. 23. & Esa. 30. 26. and here, & in diuers other places: And sometimes also, it is taken for those things good or euill, that are adioyned to the spirituall estate, as, Apo. 12. 1. for the light of the Euangel, and as in Marke 4. 6. 17. for persecution: whereof read the note i, in the seuenth chapter following: As touching the Moone, shee is sometime taken for the changeable world, as Apoc. 12. 1 but oftent for the secular estate thereof, as here, & in Esa. in the verses afore said: & that both because of the great mutabilitie of that estate, as also because al secular lawes and ciuill ordinances, are borrowed from the spiritual Law of God, and ministred to the people as the Moone borroweth her light from the Sunne, and reflexeth the same to the earth.

(i) That starres betoken Gods Ministers, read Dan. 12. 3. and Apoc. 1. and notes 7, and 8, thereof. And that heauen betokeneth Gods Church here on earth, consider by Apoc. 19. conferred with the premisses.

(k) Mountaines to meane kingdomes and kings, is euident by Esai chap. 2. where he expresth the kingdome of Christ, to become erected aboue all kingdomes by terme of *mountaines*. Further the kingdomes of the *Chaldeans* and *Idumeans*. are called mountaines, Ier. 51. 25. and Ezech 35. 3.

CHAP. VII. THE ARGUMENT.

God hauing in the first seale aboue written, promised the reuenge of his Martyrs blood, and in the sixth seale begun the same vpon the Romane Emperours, consenters therunto: and being of purpose to doe the like against the Iewes, that were executers thereof: Here in this chapter he setteth out how before that destruction of the Iewes, in this next plague, and also before the whole plagues, that are to come both on Iew and Gentile, in the seuen ages following, he will first of his tender care, reserve and marke his owne of euery tribe of Israel, so that these with infinite of the Christian Gentilles shall reioyce in that deliuey, and shall giue praise therefore to God.

The Paraphrasticall exposition.

Afterward I considered, that on all the four quarters of the earth God had his holie [a] Angels slaying the Spirits of his wrath, frō blowing forth as yet their vengeance on maine landes, Ilandes, or people of the world.

2 And I perceaued Easterlie [b] towarde Ierusalem; that Christe the great Angell, and day-spring from on high, who hath the (c) seales and badges of saluation, did by the mightie voice of his worde, commande these Angels, who had power ouer the said destroy

The text.

AN D after that, I sawe foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the winds shuld not blow on the earth, nether on the sea, nether on any tree.

2 And I sawe another Angell come up from the East, which had the seale of the liuing God, & he cryed with

a loud

a loud voice to the four
Angels, to Whom pow-
er Was giue to hurt the
earth and the sea,

3 Saying, hurt ye not
the earth, neither the
sea, neither the trees, til
We haue sealed the ser-
uants of our God, in
their fore-heads.

4 And I heard the
number of them, which
were sealed, and there
were sealed an hun-
dredth and foure and
fourtie thousand of all
the tribes of the chil-
dren of Israel.

5 Of the tribe of Iuda
were sealed twelue
thousand. Of the tribe
of Reuben were sealed
twelue thousand. Of
the tribe of Gad, were
sealed twelue thousand.

6 Of the tribe of Aſher
wer sealed twelue thou-
sand. Of the tribe of
Nephthali wer sealed 12
thouſand, Of the tribe of
Manaſſes were sealed
twelue thousand.

7 Of the tribe of Simco

ing Spirits of the earth : and Ilandes
thereof.

3. Saying, Let ye them not hurt the
landes, Ilandes, nor the people of the
world, till we haue sealed and put the
marke of Gods protection [d] pa-
tently, vpon all his true seruants.

4 And I heard the number of those
that out of [e] all the tribes of Iſraell,
Chriſt had sealed with the profeſſion
of his Euaḡel, and marke of his pro-
tection, to be an [f] hundreth fourtie
four thousand:

5 To wit, of the tribe of Iuda were
marked [f] twelue thousand Chriſti-
ans. Of the tribe of Reuben were mar-
ked twelue thousand Chriſtians. Of
the tribe of Gad were marked twelue
thousand Chriſtians.

6 Of the tribe of Aſher were mar-
ked twelue thousand Chriſtians, Of
the tribe of Nephtholim, were marked
twelue thousand Chriſtians. Of the
tribe of Manaſſes were marked twelu
thousand Chriſtians.

7 Of the tribe of Simeon were mar-
ked twelue thousand Chriſtians, of the
tribe of Leui were marked twelue thou-
sand Chriſtians. Of the tribe of Iſſacar
were marked twelue thousand Chri-
ſtians. Of the tribe of Zebulon were
marked twelue thousand Chriſti-
ans.

8. Of the tribe of *Joseph* twelue thousand Christians: finallie of the tribe of *Beniamin* were marked twelue thousand Christians.

9 Then of the Gentiles I considered the Congregation to be out of number, euen of all kinreds; people uations and tongues, who standing constant before this throne of Gods trueth, and in presence of Christ Iesus clad with the white garmets of innocencie of heart, and hauing the ioyful palmes of righteousness and vpright doing in their handes,

10 Publikelic professed with their mouthes, that all saluation commeth from God, that sits on the thron of his trueth, & from his Son Christ Iesus.

11 Like as all the whole Angels and heauenlie armie of God, that awaites about that throne of Gods trueth, in defence thereof, and of the holic doctrine of the twentie foure bookes of the olde Testament, and foure Evangelistes prostrated themselves before Godes throne, and worshipping him confirmed the same.

12 Yelding praise and glorie, wisdom and thanks, with honour, power, and might vnto our God for euermore, so be it.

Elders, and the four beasts, & they fel before the throne on their faces & worshiped god. 12 Saying, ame, praise & glory, & wisdom, & thanks & honor, & power & might, be vnto our God for euermore Amen.

wer sealed 12 thousand, Of the tribe of Leui wer sealed 12 thousand, Of the trib of Issacher wer sealed 12 thousand, Of the tribe of Zabulon wer sealed 12 thousand.

8 *Of the trib of Ioseph were sealed twelue thousand. Of the trib of Beniamin were sealed twelue thousand.*

9 *After these things I beheld, and loe, a great multitud, which no man could number of all nations & kinreds, & people & tongues stood before the throne, and before the Lamb, clothed with long whit robs, & palmes in their hands.*

10 *And they cryed with a loud voice, saying Saluation commeth of our God, that sitteth vpon the throne and of the Lamb.*

11 *And all the Angles stood rounde about the throne and about the*

13 And one of the Elders spake, saying unto me, What are these which are arrayed in long white robes, and whence came they?

14 And I saide unto him Lord thou knowest: and he said to me, These are they which came out of greate tribulation, and haue washed their long robes and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his Temple, and he that sits on the throne will dwell among them

16 They shall hunger no more, neither thirst any more, neither shall the sunne light on them nor arie heat.

17 For the lamb which is in the mids of the throne, shall gouerne them and shall lead the vnto the liuelie fountaines of waters, and God shall wipe away all teares from their eies.

13 And as [2] Esay one of the 24. Elders writing (cap 63. 1.) Who is this that cometh from Edom in red garments, from Bozra, he is glorious in his apparell, &c. I iudged also by him, to know what they were that were arrayed in these white robes.

14 So I found in him (vers 9.) that these be Gods holie Israel, whom he hath brought out of trouble, and redeemed them, and (as chap. 1. 18.) hath made them white as snowe, and cleane as woll, though they had bene red as scarlet.

15 And that because (vers. 16.) they ceased to doe euill, and learned to doe good, &c. and so serued God continually, & haue God dwelling among them.

16 These saith he (chap. 49: 10) shal no more haue [h]unger, nor thirst in their soules, nor the burning Sunne, or the [i] heat of persecutio to wither the

17 For Christ, which is in the mids of his throne & true professours shall guid them and lead them to drinke of the liuelie doctrine and fountaines of his spirituall waters, and (chap 25 8.) shall wipe away the teares of dolour from their eies, and giue them spirituall comfort.

CHAP. VII. THE ARGUMENT.

God hauing in the fift seale aboue written, promised the reuenge of his Martyrs blood, and in the sixt seale begun the same vpon the Romane Emperours, consenters therunto: and being of purpose to doe the like against the Iewes, that were executers thereof: Here in this chapter he setteth out how before that destruction of the Iewes, in this next plague, and also before the whole plagues, that are to come both on Iew and Gentile, in the seuen ages following, he will first of his tender care, reserue and marke his owne of euery tribe of Israel, so that these with infinite of the Christian Gentilles shall reioyce in that deliucry, and shall giue praise therefore to God.

The Paraphrasticall exposition.

Afterward I considered, that on all the four quarters of the earth God had his holie [a] Angels slaying the Spirits of his wrath, frō blowing forth as yet their vengeance on maine landes, Ilandes, or people of the world.

2 And I perceaued Easterlie [b] towarde Ierusalem, that Christe the great Angell, and day-spring from on high, who hath the (c) seales and badges of saluation, did by the mightie voice of his worde, commande these Angels, who had power ouer the said destroy

The text.

AN D after that, ⁷ sawe foure Angels stand on the foure corners of the earth, holding the foure Windes of the earth, that the Winds should not blow on the earth, nether on the sea, nether on any tree.
2 And I saw another Angell come vp from the East, which had the seale of the living God, & he cryed with

a loud

a loud voice to the four
Angels, to Whom power
was giue to hurt the
earth and the sea,

3 Saying, hurt ye not
the earth, neither the
sea, neither the trees, til
We haue sealed the ser-
uants of our God, in
their fore-heads.

4 And I heard the
number of them, which
were sealed, and there
were sealed an hun-
dredth and foure and
fourtie thousand of all
the tribes of the chil-
dren of Israel.

5 Of the tribe of Iuda
were sealed twelue
thousand. Of the tribe
of Reuben were sealed
twelue thousand. Of
the tribe of Gad, were
sealed twelue thousand.

6 Of the tribe of Aſher
wer sealed twelue thou-
sand. Of the tribe of
Nephthali wer sealed 12
thousand. Of the tribe of
Manaſſes were sealed
twelue thousand.

7 Of the tribe of Simco

ing Spirits of the earth : and Ilandes
thereof.

3 Saying, Let ye them not hurt the
landes, Ilandes, nor the people of the
world, till we haue sealed and put the
marke of Gods protection [d] pa-
tently, vpon all his true seruants.

4 And I heard the number of those
that out of [e] all the tribes of Israel,
Christ had sealed with the profession
of his Euangel; and marke of his pro-
tection, to be an [f] hundredth fourtie
four thousand.

5 To wit, of the tribe of Iuda were
marked [f] twelue thousand Christi-
ans. Of the tribe of Reuben were mar-
ked twelue thousand Christians. Of
the tribe of Gad were marked twelue
thousand Christians.

6 Of the tribe of Aſher were mar-
ked twelue thousand Christians, Of
the tribe of Nephtholim, were marked
twelue thousand Christians. Of the
tribe of Manasse were marked twelu
thousand Christians.

7 Of the tribe of Simeon were mar-
ked twelue thousand Christians, of the
tribe of Levi were marked twelue thou-
sand Christians. Of the tribe of Issacar
were marked twelue thousand Chri-
stians. Of the tribe of Zebulon were
marked twelue thousande Christi-

ans.

8 Of the tribe of *Joseph* twelue thousand Christians: finallie of the tribe of *Beniamin* were marked twelue thousand Christians.

9 Then of the Gentiles I considered the Congregation to be out of number, euen of all kinreds, people uations and tongues, who standing constant before this throne of Gods trueth, and in presence of Christ Iesus clad with the white garmets of innocencie of heart, and hauing the ioyful palmes of righteousnesse and vpright doing in their handes,

10 Publikelie professed with their mouthes, that all saluation commeth from god, that sits on the thron of his trueth, & from his Son Christ Iesus.

11 Like as all the whole Angels and heauenlie armie of God, that awaites about that throne of Gods trueth, in defence thereof, and of the holic doctrine of the twentie foure bookes of the olde Testament, and foure Evangelistes prostrated themselves before Godes throne, and worshipping him confirmed the same.

12 Yelding praise and glorie, wisdom and thanks, with honour, power, and might vnto our God for euermore, so be it.

Elders, and the four beasts, & they sel before the throne on their faces & worshiped god. 12 Saying, ame, praise & glory, & wisdom, & thanks & honor, & power & might, be vnto our God for euermore Amen.

wer sealed 12 thousand. Of the tribe of *Leui* wer sealed 12 thousand, O the trib of *Issacher* wer sealed 12 thousand, Of the tribe of *Zabulon* wer sealed 12 thousand.

8 Of the trib of *Joseph* were sealed twelue thousand. Of the tribe of *Beniamin* were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitud, which no mā could number of al nations & kinreds, & people & tongues stood before the throne, and before the Lamb, clothed with long whit robes, & palmes in their hands.

10 And they cryed with a loud voice, saying Saluation cometh of our God, that sitteth vpon the throne and of the Lamb.

11 And all the Angeles stood rounde about the throne and about the

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes, and whence came they?

14 And I saide vnto him Lord thou knowest: and he said to me, These are they which came out of greate tribulation, and haue washed their long robes and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his Temple, and he that sits on the throne will dwell among them

16 They shall hunger no more, neither thirst anymore, neither shall the sunne light on them nor anie heat.

17 For the lamb which is in the mids of the throne, shall gouerne them and shall lead the vnto the liuelie fountaines of waters, and God shall wipe away all teares from their eies.

13 And as [g] Esay one of the 24 Elders writing (cap 63. 1.) who is this that cometh from Edom in red garments, from Bozra, he is glorious in his apparel, &c. I iudged also by him, to know what they were that were arrayed in these white robes.

14 So I found in him (vers 9.) that these be Gods holie Israel, whom he hath brought out of trouble, and redeemed them, and (as chap. 1. 18.) hath made them white as snowe, and cleane as woll, though they had bene red as scarlet.

15 And that because (vers 16.) they ceased to doe euill, and learned to doe good, &c. and so serued God continually, & haue God dwelling among them.

16 These saith he (chap. 49. 10) shall no more haue [h] hunger, nor thirst in their souls, nor the burning Sunne, or the [i] heat of persecutiō to wither the

17 For Christ, which is in the mids of his throne & true professours shall guid them and lead them to drinke of the liuelie doctrine and fountaines of his spirituall waters, and (chap 25 8.) shall wipe away the teares of dolour from their eies, and giue them spirituall comfort.

Notes, Reasons, and Amplifications.

(a) Correspondent to the foure quarters of the earth, the Prophet here by a propheticall phrase and conformitie of language, setteth downe foure Angels, and foure executers of Gods wrath, whereas they are innumerable. The Iewes also haue bookes of antiquitie, dividing the government of the earth among foure great Angels, and vnder them to be many inferiour Angels: But these assertions being more curious then certaine, or pertinent to vs to know, we leaue this, and returning to the exposition of the text, what these foure Angels and winds be. We say, the foure Angels appeare by the text, to bee good Angels, bearing command ouer these winds, whom we esteem to be euil angels, executers of Gods wrath, at command of the other: for althogh these angels (vers. 2) are forbidden to hurt the earth, yet that inferreth not them to be euill Angels, more than where the like is said to God, *Lead vs not into temptation*: but contrarily, in so far here as of themselves, they stay these winds and blasts of Sathans tyranny, to hurt the earth, they must needs be good Angels, and the winds euil Angels. And whereas these first foure are by the text, ready to hurt, or not to hurt the earth, according as they be commanded of Christ that great Angell. Yet for as much as that hurt seemeth to be executed not by them, but (verse 1.) by these winds, whom they haue power to loose or bind: Therefore, apparantlie, these foure Angels be the good Angels of God, and the foure winds, the spirits of Satan and executers of vengeance.

(b) This day-spring or rising in the East, may two wayes be vnderstood, to wit, either as an epithet of Christs, as Zach. 3. 8. and Luke 1. 78. called by *Hieroms* translation, *Oriens ex alto*, &c. Or then it may be vnderstood, that Christ arose vp, & abode Easterlie aboute *Ierusalem*, to seale his Elect Israelites there, with his protection: For *Ierusalem* lieth Easterlie, both from *Parthos*, where Saint *Iohn* wrote, as also from the Churches of *Asia* to whom he wrote.

(c) This marke is a comparison from sheep-heards, who as they marke their sheep, so Christ our shepheard, marketh vs with the marke of his profession and protection; alluding here to the Symbole of the Passe. ouer. Exod. 12. 22. The like heereof read in Ezech. 9.

(d) Christ

(d) Christ marketh vs with no secret marke, but patentlie, in our fore-heads, meaning thereby, that vowable and with bolde faces, wee must professe the marke of Christians. Saying with S. Paul, *I am not ashamed of the Gospel, &c.* Rom. 1. 16. For who denieth him here, he will denie them in heauen. *Matth. 10. 33. and 2. Tim. 2. 12.*

(e) Among these tribes, *Dan* is left out, and in his stead is put in the tribe of *Ioseph*, meaning *Ephraim*, *Iosephs* yongest sonne: For *Manasses*, *Iosephs* eldest sonne, is put in for himselfe. Why *Dan* is so left out, the reason appeareth to be, that, that tribe hath bene more accursed than the rest: for by the Spirit of God, it is called *Gen. 49. 17.* a serpent, or an Adder, and is called a Lyons whelp, *Deut. 33. 22.* and for their golden calues and great idolatrie, appeareth by the Prophet *Amos*, 8. 14. that they fell, and neuer rose againe, and so could not be participant of this Christian marke.

(f) The Spirit of God here expresseth the number of an hundredth fourtie and foure thousand, to wit, twelue thousand of euerie tribe, not that euery tribe was equall, or that the number was so in whole thousands without oddes: as if there were neither more, nor fewer, as though we would addict the Spirit of God to resolute and satisfie our curiosities: but the meaning of the Spirit of God hereinto, is to satisfie our comfort, and not our curious scrupulositie, giuing to vs Gentiles, and to the Christian Jewes, that comfort, that whereas we rashlie feare that we be left alone to serue Christ, and that none moe than we of *Israel* are chosen, as *Elias* iudged 3. *Reg. 19. 18.* and *Rom. 11. 3. 4. 5.* God will let vs know, that he hath sealed about twelue thousand of euerie tribe: where note for certaintie, that in speaking to men, and in accounting of men, the Spirit of God speaketh after the phrase of men, in reiecting the oddes, and in specifying the perfect or whole number, that is neere the trueth, in stead of the trueth. And as to this number, no maruell in deede it is, though in the long time of these seven plagues following, there be about 144000. of the *Israelites* elected Christians of men women, and children, seeing euen besides women and children, and impotent men, there were at once of *Israelites* in the onely dayes of *David*, thirteene hundredth thousand fighting men. For here is neither meant, that these were all at this one

time, neither that they were altogether marked at this time, but hereby he meaneth, this to be a time of the beginning of troubles, from the which, alwayes he signifieth hereby, that he will exeme his owne, not only by preferuing them successiue, as they are borne in the world, but also by bringing their parents for their sakes, through these troubles, that of them they may be procreated. Of these read further, Apoc. 14. 1. and note 4. thereof.

[e] Let none doubt that the 24. Elders do signifie the 24. bookes of the old Testament: although these wordes, here spoken by one of the 24. Elders, be not found word by word, and altogether in any of the bookes of the old Testament: for the testimonies cited by Christ and his Apostles, are not al to be found, word by word, in the old Testament: as the words cited in Matth. 27. 9. out of *Ieremie*, are not to be found together in any one part of *Ieremie*, and in *Iach. 11. 12.* that sentence is found nere, but not word by word. Also that Song, which in the Revel. 15. 3. is called the Song of *Moses*, is not to be found word by word in *Moses* Song, neither in any of the fise bookes of his *Pentateuchon*. The like is to be sene in diuers other places of Scripture: For God [as is said in the former note] travels to satisfie our comfort, but not our curiosity. For, although not scrupulously in words, yet substantially in sentences, all spoken here by this Elder, is contained in *Esay*. For first, in describing *who is he that was clad in red garments, &c. (Esay 63.)* It followeth of necessity tacitly, that he leueth what it is also to be clothed in white, seing in this case they are contrarie: For whereas he interpreteth, that, to be clothed in red, meaneth blood-shed, and slaughter: to be clothed in white garments, must meane puritie, innocencie, cleannes, and holinesse: againe yet more ampie, (*Esay 1. 18.*) is exprest what is meant by cleane wooll, white as snow, and by red crimosin and skarlet, whereas hee saith, *though thy sinnes were as crimosin, and red as skarlet, they shal be made white as snow, and cleane as wool.* So then none can denie, but here *Esay* interpreteth sufficientlie, that to be white as snow, or to be clothed in white garments or in cleane wooll, is to be purged, and made cleane, and holy from sinne. And in like maner, as toward the rest of the sentences spoken here by this Elder, they are all exprestly contained in *Esay*, as they are quoted in the Paraphrase, which seing none of the other Elders, or 24. bookes of the old Testament do containe,

T her-

therefore without all doubt, *Eſay* is this Elder here meant of.

[6] This hunger and thirst cited by *Iohn* here out of *Eſay*, meaneth the hunger and thirst of our soules for the word of God, as is plainly interpreted in *Amos*, 8. 11. 12,

[7] Though the Sunne for the most part, is taken for the light of the Gospell, and for the spirituall estate it selfe: yet, when the burning heat thereof, is set opposit against the seed of the Gospell, and lively Springs of true doctrine (as here) then doth the Sunne meane the heat of persecution, this is plainly prooued by the fourth chapter, and 6. verse of Mark, and by the 17. ver. thereof, that interpreteth the same. Read more hereof, *Apoc.* 6. note b, thereof,

CHAP. VIII. THE ARGUMENT.

God in the former chapter, hauing first marked his Elect Israelits, now in this proceedeth to the destruction of Ierusalem, and reprobates Israelites, in reuenge of their tyrannie vsed against Christ and his seruants, at which destruction of Ierusalem, endeth the historie by-gone, of the sealed weeks, and beginneth the prophecie then to come, of the seuen trumpets, euery trumpet containing the space of 245. yeares, wherein, are orderly expressed, the notable accidents and alterations, that were to come among the Christian kingdomes, in a maner to the worlds end. In this chapter, then is intreated of the last of the seuen scales, and first four of the seuen trumpets, as followeth.

The text. *Paraph.* exposition. *an. Christi.* *Historicall application.*

<p>AND when he had opened the seauenth seal, there was silence in heauen about his Church had</p>	<p>AND as the seauenth sealed week (after Christ</p>	<p>IN the seuenth seuen yeares, beginning in the year of Christ 71. came the Emperors fauourers of Christians <i>Vespasian</i> and <i>Titus</i> vnder whome the</p>
--	---	--

Church of God had peace a litle while.

3 And here begins the seauen ages to the worldes end, this 71. yeare being Iubilie.

3 And was that year in the which Christ Iesus procured the reuenge of his blood, & the blood of his holie martyrs vpon the Synagogue of the Iews (vpon whom the said innocent blood had hitherto craved vengeance) So that now (by the intercession of Christ) God in his iustice, stirreth vp the said Roman Emperors, *Vespasian* and *Titus* against them.

4 And the continuall prayers of poore martyrs, craving the reuenge of their blood now taketh effect,

5 For the said *Titus* accompanied with many thousand Romans, in-

peace a litle while. *halfe an houre.*

2 And beholde, here the [a] Angels of the seue ages, begin to receiue the seuen trumpets of Gods wrath.

3 And the [b] great Angell Christ Iesus, came and stood as our high Priest before the iustice seate of God, hauing the office of intercessiō: and many sweet acceptable prayers wer made to him of all Gods martyrs and Elect, that he by his [c] mediation might offer vp the same before that iustice seate of Gods throne.

4 And the sweete request of these prayers were accepted, & granted by God the Father, through the procurement & intercession of Christ Iesus.

5 So that Christ tooke the cuppe of Gods vengeance,

2 And I saw the seuen Angels which stood before God, and to them were giuen seuen trumpets.

3 Then another Angel came and stood before the Altar, hauing a golden censer, & much odours were giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it

with

With fire of the altar and cast it into the earth, and there were voices, & thunderings, & lightnings, and earthquake.

6 Then the seven Angelles, which had the seven trumpets, prepared themselves to blowe the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, & they wer cast into the earth, and the 3 parte of the trees was

and filled the same with the fieriewrath of his iustice, and powred it out vpon the tyrantes of the earth, murtherers of the Saintes of God: & there came great thunderings of Gods vengeance vpon them with forth-shewings and threatnings of all maner of tempestuous plagues, and the great Empire of the earth was then aloft, and greatly commooued.

6 At this instant the Angels of the seven ages, hauing these new last plagues, made themselves readie to blowe out the same.

7 And the Angels of the first age blew forth their plagues, and there were certaine effeminate Emperours, colde as haile & other furious & fierce as fire

Scale
and
prophesse
of
the
first
closeth the whol Iewes, celebrating the Passeouer within *Ierusalem*, where they are besieged and ouercome their citie destroyed, innumerable slaine, and the rest are taken, and solde as bond-slaues, abiding without land, libertie, or gouernment to this day. At this time God thundered out against them, all manner of plagues of warres both externall and intestine, of famine and pestilence, & the great Roman Empire, Monarch of the earth, is now sired and occupied in this destruction of the Iewes:

6 At which destruction begins the account of the seven ages to come to the worlds end.

7 In the first of the which ages, to wit, fro this 71 yeare of Christ, to the 316. yeare, the effeminate & soft Emperors, *Macrinus, Heliogabalus, Philippus, Gallus, Volusianus, Licinius & Gallienus*, by their great sloth and coldnes: and the fierie & fierce Em

Emperors, *Domitian, Commodus, Didius, & Maximinus*, by their furie & rashnes, mixt with the tyrannie of the thirty tyrants that then raigned, as vnder them began the first decay of the Roman Empire, During this time the ministers of Gods word, chiefly in *Europe*, are persecuted: for euē of *Rome* 33 Bilhopes, succesiue after o-ther were martyred, & the weake in faith were constrained to make defection.

8 Hitherto the Empire of *Rome* decaying beginneth the seconde age in this 316 . yeare of Christ, soone after the which, the Emperour *Constantine* transporting the seat therof to *Constantinople*, the whole Peninsul of *Cethim* which is interpreted the gathering or tosing of the seas, & now called *Italie* is left a pray to the *Hunnes, Gothes, Vandals*, and o-ther fierce nations.

9 Who destroyed *Rome*, and subdued all *Italie*, slaying & spoil-

and bloodie tyrantes among them, who all were cast in the Empire of the earth. At this time the constant professours of Christ, thorowe the thirde parte of the worlde, were persecuted, and the weake in faith vterlic, decaid withered, and fell away therefrom.

8 And the Angels of the seconde age threatened out Gods iudgement, and there came a multitude of people, fierce as fire, who entered vpon some [*d*] Peninsull of the sea, or landes named by the sea, and they consumed with the edge of the sword the third part of that Peninsull and sea coast.

9 And the thirde parte of the people of that peninsull who dwelt there, were

burnt, and all green grasse was burnt.

8 And the second Angel blew the trumpet, & as it were a greate mountaine, burning with fire, was cast into the sea, and the thirde parte of the sea became blood.

9 And the 3 part of the creatures which were in the sea and had life dyed, & the third part of shippes were destroyed.

slaine, and destroyed,
euen from the poore
[e] Marriner and in-
habitant to the great
Pylots, & gouernours

10 And the An-
gels of the third age,
blew out Gods thret-
nings, and there fell
from the true church
a notable & [f] great
Apostate; burning in
pride, and wrath, and
hee entred and sow-
ed his heresie in the
thirde parte of the
worlde, amongst the
(g) liuelie fountaines
of the pure doctrine
of the Euangell.

11 And hee may
iustlie be called (h) gal
or wormwood to the
soules, for hee made
the doctrine of the
thirde parte of the
world bitter as worm
wood, so that many
soules thereby died
euen all that spiritu-
ally dranke of that
doctrine, because it
was horrible and bit-

ing of great and imal
euen euery third man.

561
Afu
bilie
the
age
10 Then in the yeare
of Christ 561, begins
the third age, in the
which anno 591. (as the
Arabians counts *per an-
nos Hegira*) there arose
the horrible *Mahomet*,
who first professing
Christ to be that most
high prophet, thereaf-
ter made defection, &
through pride & glorie
to raigne, hee with the
aid of *Sergius* a Monke,
deuised the damnable
and bitter doctrine of
the *Alkaron*, and by the
assistance of the *Sara-
cens*, he began his con-
quest anno Christi 623.

11 And spred that bit-
ter heresie through all
Asia, im poisoning ther-
by the souls of all these
of *Asia*, & came vnder
his domnion & recei-

10 Then the
third angel blew
the trumpet, and
there fell a great
star from beauen
burning like a
torch, and it fell
into the third
parte of the ri-
uers, and into
the fountaines
of waters.

11 And the
name of the star
is called Worm-
wood: therefore
the third part of
the waters be-
came Worm-
wood, and ma-
ny men died of
the waters, be-
cause they were
made bitter.

ued the same heresie.

12 Thereafter in the fourth age, beginning in the year of Christ. 806. this erroneous doctrine of the *Mahomet*, so on the one part increased; & on the other part such heresies, and new traditions are crept in, & authorised by the Pope, that both Ecclesiasticall doctors, secular magistrats, and simple professors, are polluted and darkened with the *Mahometick* & papisticall errors, so that the third part of the light of Gods truth that shined sometime in the primitive Church, is now extinguished, the oriental or Grecia Churches being seduced by the *Mahomet*, & the occidental or Latin Churches, by the Pope of Rome,

13 This must needs speedily procure Gods true Church to lurk in

ter heresie.

12 And the Angells of the fourth age blew forth Gods wrath and the third part of the spirituall Preachers, ciuill Magistrates, and Christian professors, were so plagued with these heresies, and were so blinded with mens traditions, that they loste that light of Gods trueth that sometime shined in them, and neither the Oriental [i] or easterly Church where the day springs nor the occidental or westerly Church, (where the night gloums) haue (by the 3. part) that bright light of Christs pure Euangell that they werewont to haue.

13 Whereupon I beheld, and foresaw Gods speedie warning as the [k] flight

12 And the fourth Angel blew the trumpet, & the third part of the Sun was smitten, & the thirde part of the moone, & the thirde part of the starres, so that the thirde part of the was darkned, & the day was smitten, that the thirde part of it, could not shine, and likewise the night.

13 And I beheld, and heard one angel flying through the mids of heauen

say

aying With a loud voice, Wo wo, to the inhabitants of the earth, because of the sounds to come of the trumpet of the three angels, which were yet to blow the trumpets.

of an Eagle, going through the whole congregation of his Elect, proclaiming in his terrible threatenings, 3. fold [1] wo & wrack, yet to come therefore, vpon the wicked worldlings, by the executers of the plagues of the three ages following

trumpet.

patience, & abide invincible, till God in his iustice & iust iudgement, haue brought most terrible plagues and vengeance vpon the world, for these errors & vniversal defectiōs, whereof the revēging plagues shal immediatly follow & fall out in these three next ages yet resting.

Notes, Reasons, and Amplifications.

(a) That at this year of Christ 71, begins both the last of the seven seales, and the first of the seven trumpets, appears plainly by this text, and is prooued by our seuenth proposition, and how thereafter, euery trumpet containeth the space of 245. yeares, or five *tubliers* is also proued by our fift proposition.

(b) This other Angel must be Christ, for none standeth before the Altar of Gods iustice, as high Priest and mediator, making intercession for vs, except only Christ, as in 1 Tim. 2. vers. 5. and Hebrews 7. 8. 9. chapters, We must not doubt hereof, though here he is simple called but an Angell, for the like is found in diuerse scriptures, as in Malach. 3. verse 1. Christ is called the Angell of the Couenant, though he was more than an Angell, as contrarily S. Iohn the Baptist, is there called the Angell that goeth before him, in S. Ieromes translation, althogh he be lesse than an Angel, as testifieth Matthew 11. 11.

[c] These orations and prayers, though generally, they meane all our prayers, which indeed Christ offered vp before God his Father, yet in this place is specially meant, the prayers made for revenge of the late martyrdomes specified cap. 6, in the fift seale, which prayers, there are delayed, and here taketh effect, as by the text, paraphrase, and historie thereof doth evidently appeare.

[d] That

ued the same heresie.

12 Thereafter in the fourth age, beginning in the year of Christ. 806. this erroneous doctrine of the *Mahomet*, so on the one part increased; & on the other part such heresies, and new traditions are crept in, & authorised by the Pope, that both Ecclesiasticall doctors, secular magistrats, and simple professours, are polluted and darkened with the *Mahometick* & papisticall errors, so that the third part of the light of Gods truth that shined sometime in the primitive Church, is now extinguished, the oriental or Grecia Churches being seduced by the *Mahomet*, & the occidental or Latin Churches, by the Pope of Rome,

13 This must needs speedily procure Gods true Church to lurk in

ter heresie.

12 And the Angelles of the fourth age blew forth Gods wrath and the third part of the spirituall Preachers, ciuill Magistrates, and Christian professors, were so plagued with these heresies, and were so blinded with mens traditiōs, that they loste that light of Gods trueth that sometime shined in them; and neither the Oriental [i] or easterly Church where the day springs nor the occidental or westerly Church, (where the night gloums) haue (by the 3. part) that bright light of Christs pure Euangell that they werewont to haue.

13 Whereupon I beheld, and foresaw Gods speedie warning as the [k] flight

12 And the fourth Angel blew the trumpet, & the third part of the Sun was smitten, & the thirde part of the moone, & the thirde part of the starres, so that the thirde part of the was darkned, & the day was smitten, that the thirde part of it, could not shine, and likewise the night.

13 And I beheld, and heard one angel flying through the mids of heauen

*aying With a
loud voice, Wo
Wo, Wo, to the
inhabitants of
the earth, be-
cause of the
sounds to come
of the trumpet
of the three an-
gels, which were
yet to blow the
trumpets.*

of an Eagle, going
through the whole
congregation of his
Elect, proclaiming
in his terrible threat-
nings, 3. fold [1] wo
& wrack, yet to com-
therefore, vpon the
wicked worldlings,
by the executers of
the plagues of the
three ages following

trumpet.

patience, & abide invi-
sible, till God in his ius-
tice & iust iudgement,
haue brought most ter-
rible plagues and ven-
geance vpo the world,
for these errors & vni-
versal defections, where-
of the revēging plagues
shal immediatly follow
& fal out in these three
next ages yet resting.

Notes, Reasons, and Amplifications.

(a) That at this yeare of Christ 71, beginnes both the last of the seven seales, and the first of the seven trumpets, appears plainly by this text, and is prooved by our seuenth proposition, and how thereafter, euery trumpet containeth the space of 245. yeares, or five *tubliers* is also proued by our fift proposition.

(b) This other Angel must be Christ, for none standeth before the Altar of Gods iustice, as high Priest and mediator, making intercession for vs, except only Christ, as in 1 Tim. 2. vers. 5. and Hebrews 7. 8. 9. chapters, We must not doubt hereof, though here he is simple called but an Angell, for the like is found in diuerse scripturs, as in Malach. 3. verse 1. Christ is called the Angell of the Couenant, though he was more than an Angell, as contrarily S. Iohn the Baptist, is there called the Angell that goeth before him, in S. Ieromes, translation, althogh he be lesse than an Angel, as testi-
fieth Matthew 11. 11.

[c] These orations and prayers, though generally, they meane all our prayers, which indeed Christ offered vp before God his Father, yet in this place is specially meant, the prayers made for revenge of the late martyrdomes specified cap. 6, in the fift seale, which prayers, there are delayed, and here taketh effect, as by the text, paraphrase, and historie thereof doth evidently appeare.

[d] That

(d) That the sea is taken for the sea coasts or peninsuls, read *Esa* 21.1. by *the burthen of the desert sea*, meaning the burthen of the desert land of *Arabia* beside the sea: also *Esa* 23. ver. 4. by *the sea and strength of the sea*, is meant the peninsull of *Tyrus*: and againe in *Esa* 66. ver. 19. *Italia* (called there *Tubal*) is named among the sea countreyes. Finally, anent the signification of *Cethim*, read *Ierome de interpretatione nominum*.

(e) That shippes be taken for their mariners, it is certaine: Also wheras the sea is taken for the sea coast (as by the former note) it is probable that the shippes betoken the inhabitants of that coast and governors thereof, as in *Ezechiel*, 27. vers. 25. by *Ieromes* translation, *Naves maris principes tui*, &c. *The shippes of the sea are thy princes*.

(f) That starres be taken for ministers or professours of God his truth, even after their defection or apostasie, you may see both here by this *Mahomet*, and the monk *Sergius* his colleague, as by the Turks hereafter, *Rev*. 9. ver. 1. Of starres generally taken for true teachers, read *Dan*. 12. ver. 3. and *Rev*. 1. notes 9, & x, thereof, *Revel*. 6. 13. and note i, thereof, and other places.

(g) What these floods and fountaines be, consider by the hunger and thirst spoken of before, *Revel*. 7. ver. 16. and 17. And note h, thereof, and confer there with *Ieremie*. 2. 18. speaking of the drinking of the bitter floods of the *Egyptians* and *Assyrians*, also *Iohn* 7. 37. 38. and *Revel*. 21. 6.

(h) That this bitter worme-wood meaneth the doctrine of false Prophets, how sweet soever it seemes, read *Ieremie* 23. 15. & how bitter and vile the *Mahomet's* doctrine is, they may consider by his *Alkaron*.

(i) In these Churches of the Oriental and Occidentall empires, where God sometimes was truelie honoured (as *David* psal. 113. 3. prophetically foretelleth) at this time aboundeth idolatrie, heresies and many vaine traditions; of which, read the Ecclesiastical histories.

(k) There is so small difference in the greeke, betwixt the orthographie of an Angel & of an Eagle, [yy being excepted, which by blot or wearing may be defaced] that some old copies hath the one, and some hath the other, alwayes to them both, agreeth the interpretation of speedy warning, or hastie message.

[l] The whole visible face of the Orientall and Occidentall Churches, hauing now made defection: He notes by wo, wo, wo,

as by an emphasis, how great and terrible shall bee the remanent three plagues that are to come vpon them therefore.

CHAP. IX. THE ARGVMENT.

Having described the estate of the Empire, These foure first ages: and lately how both the Orientall and Occidentall empyres, haue lost a great part of that spiritual light that first they had: Now he procedeth in this chapter to the fift and sixt ages, wherein is described how horrible they are punished for their defection, & how neuertheles they abide obstinate and impenitent, till in the remanent chapters, the reformatio of a great part, and ruine of the remanent ensue.

The text. Paraph. explication. *An. Christ.* Historical application.

AND the first Angel blew the trumpet, and I sawe that star which had fallen from heuē vnto earth & to him was giuē the key of the bottomlesse pit.
2 And he opened the bottomlesse pit, & there arose the smoke of the pit, as the smoke of a great fornace, and the sun and the air wer darkned by the smoke of the pit.

AND the angel of the fift age, blew forth Gods threatenings & plagues, & I perceiued that former [a] Apostat, who before had fallen from God his true Church, to earthly pride and ambition, receiued yet more power by his professours after him, to open vp againe the infernall pit of his deuilish errors.

2 And he by his professours and doctrine, opened the very way to the endles deepe of hell, and out of that his deuilish fornace, there arose such darknes of errors, that darkened greatly both the light of the Evangel and temporall estates.

NOW, in the fift age, beginning in the yeare of Christ 1051. proceeded yet one further horrible plague, for euē the fore said *Mahomet*, who

3 So that nowe are sprung vp the Turkes, and become new *Mahometists*, and oppresse all Christianlandes, rising at last so high in conquests, and so deep in heresie, that their sect is spred ouer in all places.

4 Yet compell they as then, no man to become *Mahometists*, but sets more their intent to reauue and spoile those that were vnder the *Romane* and *Papist* all empire.

5 And not being of power to destroy them and conquere *Europe*, they continued so spoiling and reuing, from the daies of *Zadok*, their first *Dominatour*, in anno *Christi*. 1051, vnto the time that *Changius*,

3 So that now, newly againe of this deuilish darknes and heresie, is sprung vp new [*b*] *swarmes* of that sect, wasters of all lands, hauing power in the end with their [*c*] *stings* of heresie, to infect a great part of the earth.

4 Yet did God so bridle them, that as yet they were not able to ouercome the conscience of the very tenderest & most weake Christians on earth, neither any that were as greene plants, or as fruitfull trees in Christs vineyard, but onely to trouble and annoy these, that making defectio from Christ professed subiection to the antichristian empire.

5 Yea, euen towards these also were they so bridleed, that they shuld not [*d*] vt-

3 And there came out of the smoke Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commanded the that they should not hurte the grasse of the earth, neither any greene thing, neither any tree but only these men which haue not the seale of God in their fore heades

5 And vnto them was commanded, that they should not kill them, but that they should be vexed sine monethes, and that their paine

should

should be as the
pain that com-
meth of a scorp
on which he hath
stung a man.

6 Therefore
in those daies,
shall men seeke
death, & shall
not finde it, &
shall desire to
die, and death
shall flee from
them,

7 And the
form of the lo-
custs was like
unto horses
prepared unto
battel, and on
their heades
were, as it
were crowns,
like unto gold,
& their faces
were like the
faces of men.

8 And they
had hair as the
hair of women
& their teeth
were as the
teeth of lions,

terly destroy them,
but onely oppresse
them for the space of
[e] 150. yeares: but
this their small op-
pression beginning
first softlye, as the
sting of a scorpion pro-
ceedeth at length to
incurable wrack and
exterminion.

6 And in these daies
men whom they haue
thus vexed and de-
pauperat would wish
to die but they shall
be reserued alieue in
torment.

7 And those oppressours were as barded
horses, proceeding to battell with strength,
boldenes, and agilitie, and so triumphed in
oppression, that they raigned as crowned
Kinges, enriched with their prayes: In the
firste face they seemed friendly as men should
be.

8 And smiled alluringlie, as with womens
attire, yet they deuoured and wasted all
landes, as with the teeth of Lyons.

9 They were armed on the most strongest
maner, and there speedie hast made a noise
as chariots of warre.

10 But their tail, end, and finall intention
was to oppresse and subdue all men, and af-

Chan of Tartarie, began
his Empyre in anno
1201, which was the
space of an hundreth
and fiftie years, begin-
ning first to enter in Eu-
rope as friends in supply
of *Basilus*, Emperour a-
gainst the *Bulgarians*.
his rebeles, afterward,
they proceded wasting
and spoyling ouer all
parts.

6 So that now their
poore, oppressed and
depauperate captiues
would wish to die, yet
doe they reserue them
alieue for rowling in
their gallies and other
seruitudes,

ter that subiection, to impoyson them with their stings of heresie, and they had power to torment & oppresse men the said 150. years.

11 And they had spirituallie raigning ouer them the said *Mahomet*, whose name signifieth a messenger, or destroyer, & ouer them temporallie raigned the great *Turke*, which likewise signifieth the same: for *Turca* is interpreted a waster or destroyer.

12 These at this time wrought greate woe to the *Roman* Empire, but afterward, these same with others wrought yet more woe.

13 For in the sixt age (begun in the yeare of Christ, 1296,) it pleased God in his wrath to stirre vp

14 The foure nations *Mahometists*, that dwelled beyond and about *Euphrates*, to wit, the *Saracens*, *Turks*, *Tartarians*, and *Arabians*. who al being confederate together in one lawe of the *Mahomet*, and vnder one great Emperor *Ottoman* began euen then their first Empire.

15 These with huge

11 And they had ouer them their king, euen a messenger of the Devill, whose name (trying from languag to languag) shal be found to signifie a destroyer or waster.

12 The first of the great woful plagues is past, and beholde the two laste are to come shortlie.

13 And the Angels of the sixt age blew forth Gods threatnings, & a warning came at all quarters from the throne of Gods iustice,

14 To these Angels of this 6 age, to loofe the great nations which as Angels, & messengers of Gods wrath, abode at the floud *Euphrates*.

15 And these foure nations (which here

9 And they had habergions like to habergions of yron, & the sound of their wings was like the sound of characts when many horses run vnto battel.

10 And they had tailes like vnto scorpions, & their woful stings in their tailes, & their power was to hurt men fine moneths.

11 And they haue a King ouer the, which is the Angel of the bottomlesse pit, whose name in Hebrew is *Abaddon*, and in grecke he is named *Apollyon*,

12 One woe is past, and behold, yet two woes come after this.

13 Then the sixt Angel blew the

trumpet, & heard a voice from the 4. hornes of the golde altar which is before God, 14 Saying to the 6. Angel, which had the trumpet, loofe the 4. An

gils, which are bound in the great river Euphrates. 15 And the four Angels were loosed, which were prepared at an houre, at a day, at a moneth, & at a yeere, to slay the 3rd parte of men.

16 And the number of horsemen of warre were 20 thousand times tenne thousand for I heard the number of them.

17 And thus I saw the horses in a vision, & them that sat on them having fierie habergeons & of brimston, & of brimston, & the heads of the horses were as the heads of lions, & out of their mouthes went out fire & smoke and brimston.

18 And thus I saw the horses in a vision, & them that sat on them having fierie habergeons & of brimston, & of brimston, & the heads of the horses were as the heads of lions, & out of their mouthes went out fire & smoke and brimston.

19 For these horses dwelt in readinesse against this precise time & houre, to slay the third part of men) now raised their armie: 16 And the number of their horsemen were [b] 200.000.000. & I heard that nuber to be certain

17 So I sawe, in spirite, these horses, and their horsemen armed, as men burning with fierie wrath, putt vp with glistering pride, & tending for fearfull destruction riding fiercely forward to deuour their prayes

Lyons, professing plainlie with their mouthes, their fierie wrath, their dark and smokie heresie, & their horrible & bitter avarice against all Christians:

18 And in their [i] ire heresie, & avaritious oppression, which they professed, they invaded, slew & destroyed the 3rd part of all the Empire.

19 For these horses

Armies came against both the Empires of the Orient and occident, overthrowing, slaying & subduing all Asia, and much of Europe, even about the third parte of the world,

16 For their number was infinite,

17 And themselves and their horses armed most stronglie, like irefull proude oppressours halting to their pray professing with their mouthes these 3. speciall pointes of their law, to wit, their vnquenchable ire against all christi-an professours: the establishing of the Mahomett heresie and doctrine vniuersallie, and finally their bitter avarice, to reape and conquere all the worlde to themselves as appertaining to them by right, for that they are the sonnes of Abraham.

18 And they being on these three respects putt vp ouerran slew & oppressed all Asia, & much of Europe.

19 Conquering might

18 Of these three was the third parte of men killed: that is, of the fire and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tails: for

tilie before them with their armie, and leaning behinde the their priestes and false preachers to seduce.

20 Neuerthelesse the rest of the Roman Empire reformed not themselves, nor amended their workes, neither left they their vngodlie & deuillish worshipping of alleadged Saintes, neither their filthie idolatrie, and worshipping the senselesse images made of euerie metall and materiall:

21 Neither left they off to murther all them that spake against their errors: but continued in their charmes, and exorcismes, & in their vild Sodomie, and horrible whoredome, and repented not to decriue simple men, in dealing from the both their goods and their

men had power before them, to conquire and deuoure vp all that come in their teeth & power, also behind them because the Deuill, that old serpent followed in their tailes by the mouthes of their false teachers, to sting and seduce all whom they had ouercome.

20 Neuerthelesse the rest of the people of the Empire, that were not ouercome by these plagues, repented not of their [k] vngodly workes, nor abstained from [l] diuinish worshipping of [m] images of gold, of siluer, of brasse, of stone and of timber, which neither can see, nor heare nor moue.

21 Neither repented they of their [n] tyrannie & martyr-

their tailes were like vnto serpents and had heads wherewith they hurt.

20 And the remnant of men which were not killed by these plagues, repented not of the workes of their hands, that they should not worship devils, and idoles of golde, and of silver, & of brasse, and of stone, and of woode, which neither can see, neither heare, nor goe:

21 Also they repented not of their murther,

and

and of their sor-
ceries, neither of
their fornicati-
on, nor of their
theft.

domes, neither of
their [a] conjuring
charms, or witchcraft
neither of their filthy
and [p] vnspeakable
whoredome, neither
yet of their [q] thee-
uish taking of goods
from simple men.

souls, for soul-masses,
diriges, pardons, indul-
gences, & such other
trifles.

Notes, Reasons, and Amplifications.

(a) Now doth the Spirit of God repeat here the fall of the *Mahomet*, not that he now fell (for as is said, he fell in the time of the thrid trumpet) but meaning that his old fall, his *Akaron* and professours that he left behind him, haue made the way patent to the Turks, now at this time, to fall also from the trueth, and follow him. Conferre here with our third proposition, and note following, by the which, both these starres appeare to be one, and to meane the *Mahomet*, and his locults to be the Turkes, and for confirmation that this starre, is that same starre that before had fallen, the Greeke terme of falling, expressed in the text, is *πεπτωκῶτα*, in the preterit time, which had fallen, and not *πιπτοντα* in the present time, which falleth. Meaning thereby expressly: that S. *Iohn* saw that in this fift age, the *Mahomet* (who before had fallen from God in the third age) now by his successours, and doctrine, doth open vp the gates of hell more manifestly, in stirring vp these Turkes by his heresie.

(b) That these Locusts be the Turkes, it is plaine: for that as Locusts doe destroy and waste euery where, and are plagues appointed by God to that effect. Exod. 10. So are the Turkes both in name and effect, wasters and spoylers, as shall be shewed in the notes following.

(c) That these, who with pleasant flatteries professe good, and yet in effect are rebels, and seducers from God, are compared to scorpions, read Ezech. 2. 6. and how euil women for their faire resemblance and wickednesse in effect, are called scorpions, read

Ecc. 26. 10. So these Turks are described here with mens faces, & womē haire, & scorpions tails, because they first entred in *Europe* humanly, & proceeded since with all despite & oppression. Also for that the itings of scorpions seem first nothing, & after become incurable, as the final company of Turks became almost a monarchy

[d] In histories is more mention made of the Turks oppression, and spoiles done against Christians in that age, than of any conquest or utter destruction of Christians, as *Iohn Baptista Egnatius*, speaking *de origine Turcarum*, saith, *Vagi dispalatique quōe cuique fors affuit, latrocinantes magis quam belligerantes provincias vastarunt* These going in vagins and wandering where-soever their chance was, they wasted countries, as thieves, rather then as warriors. And as to their dominion, how frō the first year of their first Dominator *Zadok*, in the year of Christ, 1051. to the time that the *Tartarians* subdued thē, in A.D. 1301. or iust 150. years, diuers histories do declare

[e] That these five propheticall moneths, are an hundredth and fiftie years, read the first proposition, with the second reason of our third proposition.

[f f] This fitting from *Abaddon* in Hebrew to *Apollyon* in greek signifieth, that his name is neither *Abaddon* nor *Apollyon*, but that we ought to descend from language to language, vntill we find the name of a Governor, that signifieth the same that *Abaddon* & *Apollyon* do in Hebrew and Greek. And so it is, that *Abaddon*, & *Apollyon* do signifie a Destroyer or waster (*Ierome de interpretatione nominum*) And again, on the other part, *Mahometes* signifieth *ex eodem*) *Delens*, a Destroyer, or, *Nuncius*, a Messenger, agreeable with both the styles that this text giueth him, to wit, both a destroyer, & also, the Angel or messenger of the bottomles pit. Moreover the like is to be said of their temporal kings name *Turca*, which (*ex Carionis chronico, fol. 8. lib. 1. & lib. 5. fol. 107.*) signifieth *idem quod vastator*, a Waster or destroyer.

[g] That all messengers and executers of Gods affairs, either offavour or wrath be called Angels, it is common in al the Scriptures: for *Angelus* signifieth a messenger: & for proofe that these four of the sixt trumpet be no spirituall Angels, the same in the sixt viall (*Apoc.* 16. 12) are called the Kings of the East, for so are these *Mahometans* indeed.

[h] Albeit this number of two hundredth thousand thousand is not so exprest to satisfie our curiositie, as if there were no

oddes (as I wrot, Apoc. 7. and note f, thereof) Yet certainlie it hath bene nere this number, for that he subioyneth for the more certaintie again, *And I heard the number of them, and saw the horses in a vision, &c.* Agreeable hereto, it is reported that the great Turke contemptuouſlie ſent to the Emperour of Romanes, a Camel or a Dromadarie loadé with wheat, with this vow by meſſage, that he ſhould bring againſt him, as many fighting men, as there were grains of wheat therein. This armie hereafter (Apo. 20, 8) is compared to the ſea ſand in number,

[i] Of theſe three points of their profeſſion, read their *Alexanrou*, & conſer therewith the hiſtorics, for of their ire againſt the name of Chriſtians, euen from *Mahomets* firſt beginning, read *John Baptiſt Egnatius* vpon *Heraclius* Emperour, ſaying, *Reſponderunt impij, [meaning, Mahometiſts] non prius Romanis pacem ſe daturus, quam Chriſtum abnegaffet Imperator. Theſe wicked made answer, that they would giue no peace to the Romans, til firſt their emperour renounced Chriſt.* The ſecond concerning their diligence to ſpread their hereſie is certain. The third, concerning their avaritious claiming the title of the whole world, that is contained expreſly in their law, that they being the ſons of *Abraham*, and of *Sara* (as they alledge) the land is promiſed to them by God, Gen. 13. 16, & therevpon *Mahomet* promiſeth the kingdome of heauen to all them, that fights valiantly in that quarrell. Yet theſe alledged *Saracens*, are the children of *Abraham* and *Hagar*, that is to ſay, *Hagarens* or *Iſmaelits*, & not of *Abraham* and *Sara*. But as to the Turkes wee find no certaintie that any wayes they are the ſonnes of *Abraham*, yet claim they that promiſe, as if they were the true ſonnes of *Abraham* and *Sara*. And ſo in theſe three points of their hereſie & uſurping of kingdomes, do they inuey againſt Chriſtians.

[k] Theſe of the Romane Empire regarded not what euil and vicious works they did, ſeing they were perſwaded, that for little coſt, they would get indulgence, pardons, holy water, and light pennance, which would relieue and purge their ſinnes.

(l) Of earthly hypocrites: who diſſembled their euill life, as ſome hiſtorics report, the Pope made his Saints: And thogh ſome of theſe be deuils, condemned for their hypocriſie, yet hath the Pope and his Cleargie ordained all theſe, whom they canonized to be worſhipped. Moreouer, they are ſaid here to worſhip the deuil, in that they worſhip not God, as he hath comanded them,

but after their own imaginations.

[m] What crucifixes and other Idoles of golde siluer and other materiales were both priuately in their oratories, and publickly in Churches adored, the whol world knoweth. If they wil say, they worshipped them not, but vsed them as a remembrance: O *Ananias* and *Zaphirases*, lyars against their owne soules, came they not bare-footed, bare-legged, bare-headed, growlings, and kneeling with their hands holden vp to these Images, and with their faces and eyes direct to them, making such prayers and supplications as in their very books are intituled, a praier to the image of Christ, and a prayer to the crosse of Christ, and such others. How are they then able to deny, but that they prayed euen to these very images, yea, and for the greater deceit to simple soules, lest it should be knowne that idolatrie any wayes was sin, their Cleeergie took away the second commandement out of their treatises, and diuided the last commandement into two, to make out ten. And likewise, they held the whol Bible in Latin vntranslated, lest it should be known to the people, that God in it forbad the worshipping of images: Repining thereby against their knowledge & conscience, without any repētaunce as yet: as saith the text.

[u] Amidst the great inuasions that these *Mahometans* made at this time against the papists. The pope neuertheles spared not, euen then to murder the poore saints of God, such as *Iohn Huffle*, *Ierome of Praga*, *Ierome SaGonzola*, and many moe that opposed against his indulgences, and others his wicked traditions.

[o] What charms euery commo Curat had for the fellone, the farrie, the worme, for blood-stemming, for lecherie, and for other horrible purposes, all their familiars, or that hath sene their works and books knowes. Also in *Platina*, and in other credible historiographers, ye shall find the legend of 22. popes or thereby, that wer most horrible *Necromancers*, like as there is one part of their seruice that is called *Exorcismus*, containing superstitious & magical inchantments and coniarations of oyl, of salt, of holy water, of bels, beads, *Principie*: *Agnus Deis*, and other such like. And further, euerie high Altar is erected with ioints, hair, clouts cloths, threds and worsteds of diuers hews, and diuers other reliques of dead men, laid and builded behind the said Altars, as they do testifie whose eies hath sene the same, And lest they shuld doubt thereof who hath not sene it, the collectes of the Masse do beare record of the same, granting these reliques to be there, as

in the masse booke *secundum usum Sarum, in servitio beate Marie, orationibus: Propitiare quasumus Domine. and, Presta quasumus omnipotens:* And again, *in festo reliquiarum, oratione presta quasumus omnipotens, &c. and lectiōe prima, Hodie dilectissimi, &c.* ye shall find these clauses contained. *Quorum reliquia in hac continentur Ecclesia,* that is to say, *whose reliques are here contained in this church.*

[p] What whoredome and vile Sodomie is vsed both in Rome, and likewise euery where, among the Popes, Cardinals & whole cleargie, not onely their innumerable bastards testifies, but also their lawes priuilie permitting Priests to haue concubines, but not wiues, (Distinct. 34) though some late glozers (excusing the matter) define these concubines to be wiues, contrary vnto the text. Further hereof read in *speculo Romanorum pontificum*, set out by *Stephanus Szegedinus pannonius*, An. 1584. from the 91. page, to the 111. citing and quoting the vsuspect writers of the Legend of licentious popes, whereof thirteene were adulterers, three were common brothellers, 4. were incestuous harlots, 11. were imployed with vile Sodomie, 7. were whooremongers and erecters of brothel houses, whereof euery whoore payeth weekly a Iulian penny to the Pope, which diuerse years will extend to 40000. ducats by year. And all these beside the she pope called *Joane*, who was first called *Gilberta* an English woman, borne in the town of *Lyn*, who being two years and an halfe pope, at last dieth in deliuerie of a child openly vpō the high streit of Rome, going in publik processio by the way to the Chnrch of S. Iohn de Lateran, & so made her whordom & filthines of her seat, patent. In memory whereof, al popes euer since going in procession, escheweth & goeth about that *Lateran* way, where their the predecessour died.

[q] It is more nor notorious what great Abbacies & bishopricks from simple princes, what lands and yearly rents from landed men, what money and goods from men of all estates, hath bin deceitfullie stolne for indulgences, pardons, remissions of sins, trigintals, soule-masses, dirigies, te profundis, & other superstitions, stealing thereby not onely mens goods, but even their souls, as hereafter Rev. 18. 13. and note 1. thereof, and 2. Pet. 2. 3. These bee like the Scribes and pharisees, who deuour & p poore widowes houses vnder pretence of long prayers. as is said in Matthew 23. 14.

Now orderly should follow the seventh age, which the spirit of God beginneth not here to describe, after the style of the other six: but first setteth out a vision consonant & relative, with the vision wherewith he beganne to describe the estate of the primitive church, and that because Christ Iesus, that came then in the flesh, and spread the true light of his Evangell to the primitive Church, is now (after long darknes and horrible defection) returned by his Spirit to restore and open vp again the same light and trueth to vs, in this last age: And therefore he staieth here the imperial or secular historie of this seventh age, till the Ecclesiasticall historie be also farre proceeded. In this vision, first is described the spirituall returning of Iesus Christ to vs, with the open word of his truth. Secondly, that now the seven thunders or Angels of Gods great haruest, are comming, where Christ maketh his solemne vow: that in this seventh age the world shall end. Last of al, how (vnder the name of the Prophet) the whole Church at this time, should rightly conceiue in their hart the true vnderstanding and meaning of this Revelation, and should preach and publish with their mouths the same, more plainly of new again to the whole world.

The Paraphrastical exposition.

AND now I saw another, euen the great Angel of the covenant, [a] Christ Iesus by his holy Spirit descending frō heaven, who as now the world thoght cloudy, & knew not: o-

The text.

AND I saw another mighty Angel come down from heaven, clothed with a clud, & the rainbow vpon his head,

and his face was as the
Sunne, and his feet as
pillars of fire.

2 And he had in his
hand a little booke open,
and he put his right foot
upon the sea, and his
left on the earth,

3 And cried with a
loud voice, as when a li-
on roareth: and when he
had cried, seven thun-
ders uttered their voices

4 And when the seven
thunders had uttered their
voices, I was about to
write: but I heard a voice
from heaven, saying un-
to mee, Seale up these
things which the seven
thunders haue spoken,
and write them not

5 And the Angell
which I saw stand upon
the sea, and upon the
earth, lift up his hand
to heaven.

6 And swaie by him
that liueth for ever-
more, which created
heaven, and the things
that therein are, and the

uer his head, stood the sign & memo-
rie of his protection, & in the beautie
of his face, shined the bright light of
eternal life, standing constant as a pil-
lar in defence of the elect, & going as
fierce as fire to confound the wicked.

2 And he offered now at hand, the
open trueth and revelation of these
[b] Evangelical and propheticall my-
steries, and subdued at last vnder his
feet all empires, both of sea and land.

3 And he cried, & publicly prea-
ched repentance by the mouths of
his Preachers, as the fearfull voyce of
lions: & as that doctrine was preached
the seven terrible thunders, [c] pre-
parers & reapers of Gods great har-
uest) begā to forewarn their message.

4 And when they had shewed forth
and fore-told the same, I thought to
haue written it plainly, but (that be-
ing so great a mysterie) I was comā-
ded from heauē to [d] seal & close vp
the same in dark lāguage (as cap. 14. I
haue don) & no to writ it plainly here

5 And Christ Iesus that great An-
gel, Dominatour now ouer sea and
land, solemnly voweth, as one hold-
ing vp his hands to [e] the heavens,

6 And sweareth by him that liueth
for euer and euer, who made the hea-
uens, and all that is therein, and the
earth, and all that is therein, & the sea,

and al that is therein, that [f] time shall be no longer:

7 But in the dayes of this seuenth age, euen [g] after the Angels of this age blow forth the plague of Gods last wrath, the Antichrist shall be destroyed, and Christs kingdome onely erected, and the great [h] mysterie of Gods latter iudgement, ending the prophecies of all Prophets, shall be performed.

8 Then was I warned againe, by that former voice of God, to go now and receiue this cleare instruction of these mysteries, euangelicall and propheticall, at the hands of Christ Iesus Dominatour ouer sea and land:

9 And I past & craued, earnestly of him to reuile now to mee, (in the name of the whole Church) this reuelation and knowledge, & Christ granting this our petition, commanded vs all now in this age, to receiue this patient reuelation and knowledge, and deeplie to swallow it vp, and settle it in our heartes, and it shall, ingender within vs the Spirite of his [i] zeale, & bitter indignation, detesting horrible all impietic, but to preach it out with our mouths, & disburthen our consciences thereof, it shall be most sweete & comfortable for our soules.

10 Then (the true light being now

earth, and the things that therein are, and the sea & the things that therein are, that time should be no more:

7 But in the daies of the voice of the seuenth Angel, after he shall blow the trumpet, euen the mysterie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voice which I heard from heauen, spake vnto me againe, and said, Goe, and take the little booke, which is open in the hand of the Angel which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him Giue me the little booke: And he said vnto mee, Take it, and eate it vp, & it shall make thy belly bitter, but it shall be in thy mouth as sweete as honie.

10 Then I took the li-

the book out of the Angels hand, and ate it up, and it was in my mouth as sweete as honie: but when I had eaten it, my bellie was bitter.

come) we receiue this perfecte and cleare instruction at the handes of Christ Iesus, and settle the same deeplie in our breast, and the preaching and constant profession thereof with our mouthes, becomes most pleasant and delectable to our souls: but when we doe deeplie ponder the terrible plagues of God, prophecied therein, to come for our impietie, it moueth our bodies to quake, and our souls to be full of bitter anguish.

11 *And hee said vnto me, thou must prophesie againe among the people and nations, and tongues, and to manie kings.*

11 And Christ Iesus by his spirit reueiled vnto me, that it behoued me, that is to say, the whole ministrie in me, to (k) preach forth this present reuelation againe in this last age, and plainlie open the prophesie thereof to all nations, people, tongues, kingdomes, and kinges thereof.

Notes, Reasons, and Amplifications.

(*) This Angell, who here appeareth to *Iohn*, is al one with him whome *Daniel* saw in the similitude of a man, *Dan.* 10. 5. continuing to *Daniels* 12. chapter, verse 6. 7.) as is euident by their common signes and tokens, and for the same cause, he who appeareth in the middes of the seven Candlestickes, *Apoc.* 1. 13. is also all one with them: For by *Dan.* 10. 16. 18. he is stiled, *One like the similitude of the sonne of man*, or like the appearance of a man, So *Apoc.* 1. 13. he is stiled, *One like vnto the sonne of man*. In *Daniel* he is girded with a golden girdle: So is he also in *Apoc.* 1. In both places his face did shine, as here also it shineth: In all these places his feet were as pillars of fire, and of fiery and burnished braile, and his voyce terrible, as of a multitude of people

or of manie waters, or of a roaring lyon. Againe, both there in *Daniel* and *Apoc.* 1. his eies burne as a flame of fire, or as burning lampes: Both *Daniel* and *Iohn* fall down at his feet through feare & he againe doth cōfort them both: Further both in *Dan.* 12. 6. 7. & here in this chapter, he standing vpon the waters, holds vp his hands and sweareth the end of times. So that without all doubt, that similitude of a man that there appeared to *Daniel*. and *Apoc.* 1. 13. appeared to *Iohn*, and this Angell here mentioned, must all three be one. But seing he, who (*Apoc.* 1. 13.) appeared to *Iohn*, is proued there, note 1, thereof to be Christ, spirituallie appearing: Therefore, both he, who there in *Daniel* appeared, and this Angell, who heere appeares, is also Christ. And for confirmation hereof, none hath this book in heauē or earth, or is worthie to open the same, except Christ our Lambe, *Apoc.* 5. 2. 3. 6. Therefore, he who here hath the same open in his hand must be Christ.

(b) Of this booke of Reuelation (whereof Christ here beareth the type in his hand) onlie the historicall part, to wit, the seuen seales thereof, is opened by Christ and his Apostles to the primitive Church, in that, that part was fulfilled in their dayes. But the text doth neuer shewe, that the booke within is opened vp and offered patent to vs, till now in this our seuenth age, wherein Christ here (verf. 2.) not onely opens all the propheticallyl mysteries thereof, but also (ver. 9.) offereth the same to the Church vnder the person of the prophet: as thirdlie ordaineth them to preach the same ouer againe, openlie and patently to the whole world, where-through, without all question, this is the time of knowledge euen presentlie, of which saith *Daniel* chap. 12. 4. *Claude sermones, & signa librum & sique in tempus statutum. Glose & these speeches, and seale the booke vntill the time appointed.*

(c) How soone in the beginning of this sevēth age, (about the year of Christ, 1541.) the light of the Evangel, and of these prophecies against the Antichrist beginnes to be reuiued & preached out by Iesus Christ, in the mouthes of *Luther*, *Caluin*, and other his ministers, euen that very year begin the seuen thunders of the latter day, and reapers of Gods great harvest, to expresse their prophecies, euerie one of the first foure following other, by the space of fourtie and nine yeares, as at length is shewed in our 12. and 13. propositions.

(d) At the command and voice of God, the prophetic of these thunders is so sealed and closed, that none could before the due time espie, either what they meant, or where they were writtē. But the compleate time of Reuelation, and knowledge, spoken of by *Daniel*. (chapter, 12. 4, 9. 13.) so seemeth by the dates contained both there in *Daniel*, and here in the *Reuelation*, to be come. And in this open booke, that Christ in this text proffereth to be so manifested, that we may certainlie conclude now, that this, nor no other mysterie hereof is vnsearchable: what therefore, these thunders be, is declared in our 11. proposition, to wit, that they be the seuen reapers of God his great haruest, mentioned Apoc 14. No manuell then, though so greata a mysterie be commanded to be closed at the least, during the dayes of the Antichristian tyrannie that these, that raigne in iniquitie might continue still therein till vnawares, they be ruined (Matth. 13, 17-14. 15.) like as contrariwise at length and chiefelie to the elect, the same is commanded to be opened, and not sealed, Apoc, 22. 10. And so, though euen vnto the wicked, I with many moe, now write this patentlie, yet God hath prepared a vaile for their eies, that seeing they shall not see till they goe into destruction;

[e] This is a comparifon and similitude, taken from the gesture of men when they make a solemne oath: and not meaning that God sweareth: for, the smallest worde of his mouth is as sure as an oath, yea, so sure, that not one jot thereof shall perill, (Matth. 5. 18.) The same oath you shall finde in Dan. 12. 7. Also the like Gen. 22. 16. The mention of this oath is but put here for the greater Emphasis, to supplie our weake credit and beleefe.

(f) Then let the Pope and all earthlie Princes, looke for no longer delay, but that in this seuenth age already begunne in the year of Christ, a thousand five hundred forty one, the *corner stone* Iesus Christ, shall become a mountaine, & shall destroy all temporall kingdomes and raigne for euer, Esay. 2, 2, 3. Dan. 2. 44. Psa 2. 9, and before the 1786. year of Christ yea euē sooner, to wit when we see the tokens & plagues of this age spent and past, then shall immediatly come, the day of Gods dreadfull iudgment, as more in special is declared in our 10. 13. & 14 propositions, and in chap. 14 following. With this vow conferre the like, mentioned

in Daniel. 12. 7.

[g] The vulgar text saith here, *Quum cœperit tuba canere consummabitur mysterium magnum*, that is, *When he begins to blow the trumpet, &c.* But the originall Greek may rather import, *After he shall blow the trumpet*: for the word *ἔται* may more iustlie be taken for *After* rather than for *immediatly* or, *incontinently when, &c.* as is to be seene in Mar. 4. 3. 2. where *ἔται* is taken for along time after, and not *instantly*: for there it is not meant, that the seed which is sown, doeth *instantly* rise vp, &c. and Iohn 8. 28. by the worde *ἔται* he meant not, that instantly after the crucifying of Christ, they should know him truely, but rather after a certaine progresse of time from his passion. We therefore here iustly disassent from the vulgar translation, which maketh the beginning of the seuenth blast to be the end of the world, where contrarily, Apoc. 11. 19. and Apoc. 16. 18. 19. 20. 21. there is mention made of some worldly commotions, betwixt the beginning of the seuenth blast or outpowring of the seuenth vial, and the latter day.

[h] What this mysterie is, and how it is the mysterie of the day of iudgement, and generall resurrection, read 1. Cor. 15. whole chapter, specially ver. 51. *Behold, I shew vnto you a mystery, &c.*

[i] It is certain, that the knowledge of Gods mysteries, mortifieth in vs all worldly ioy, and maketh vs to conceiue horrible bitterness against worldly impietie, such is the vehement zeale that the Spirit of God worketh in our bowels, as ye shall find in Ezech. 3. 14. This bitterness also may be taken for the danger that it is to preachers, to conceall and hide vp Gods mysteries, and due admonitions within their bowels, & not to disburthen their conscience thereof, by preaching out the same, as may be seene of *Ionah*, chap. 1. and *Paull* testifieth the same, 1. Cor. 9. 16. saying, *Wo were vnto me if I preached not the Gospell.* And Iere. 20. 9, *His worde was in my heart, as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.* But contrariwise, vpon the other part, what sweetnes and comfort commeth by preaching forth the same, read Psal. 118. 103. The like ye shall find in Ezech. 3. 3.

[k] This prophecying ouer again by the open booke, meaneth, that besides *Iohns* first prophecying and writing of this Revelation. in closed and darke language, it must be prophecied, preached

and

and opened ouer againe by the whole Church in the Name of *Iohn*, in these our daies of the seuenth age, according to the perfect sense, meaning, and interpretation thereof. The like is saide of *Daniel* chap. 12, 13. That he must rise and stand vp againe after manie yeares.

CHAP. XI. THE ARGUMENT.

The Spirit of God hauing hitherto orderlie prophesied the imperiall or secular historie vnto this seuenth age or trumpet, and in the former chapter hauing shewed that in this seuenth age the world will end: Therefore now in this chapter before that end come, hee beginnes againe, and enters to the ecclesiasticall history of the progresse of Gods word and true professors therof, proceeding brievely therein, untill that historie be as farre proceeded as the other: And then doth he introduce the trumpet of the latter day, after the very manner and style of the other six trumpets before expressed.

The Text.

PARAPHRASE.

Then was
giuen me
a reed like vnto
a rodde, and
the Angel stood
by saying, rise
and mette the
Temple of God,
and the altar,
and them that
worship therein.

And there was power and knowledge
giuen me straightlie, as with a met-
wand, to measure the estate of thinges to
come: so Christ the great Angell of the co-
uenant assisting me, commanded me to a-
rise from all earthlie affections, and to pro-
phesie now the precise measure of times,
that God hath carefully appointed ouer
his true inward and invisible Church his
holie religion, and all the true professors
thereof.

2 But as for the [a] outward superstitious and visible face of the pretended Church, it must be reiected from God, and no care, measure, nor account had by him thereof, because it must be giuen ouer to Antichristian and Idolatrous people.

for since the year of God 303 or thereby, the pope and his clergie haue vendicate to themselves the supremacie ouerall Christia churches as granted be Constantine the Emperour to Pope Syluester, & to thir our daies even 1260. yeares haue possessed the superstitious, outward and visible Church of Christians, treading down and suppressing all that truelie opposed against their abuses.

3 Seeming to authorize the old and newe Testaments, & to preach thereof these 1260. yeares yet not rightlie interpreting them, but obscuring the with mens traditions & coloured glosses.

An who shal subdue his
Chr holy [b] Church and
300 spirituall Ierusalem,
and treade it vnder
foote (c) 1260.
years.

The
Ecclē-
sticall
3 Yet in the mean
time shall GOD
giue that grace, that
his two Witneses,
the [d] olde & newe
Testamentes shall be
authorized, and
shal preach and pro
phetic these (e)
thousand two hun
dredth and threscore
yeares, though not
in there due appa
rel but disguised
with the obscuritie
(f) of mens tradi
tions.

2 But the contr
which is with
out the Temple
cast out, and
mette it not, for
it is giuen vnto
the Gentiles, &
the holy Citie
shall they tread
vnder foote two
and fourtie mo
neths.

3 But I will
giue power vn
to my two wit
neses, and they
shall prophetic a
thousand, two
hundredth, and
threescore daies
clothed in sack
cloth.

4 These are two
olue trees, and
two candlesticks
standing before
the God of the
earth.

4 These testamentes be as two (g) Oliues, to annoint vs Kings and Priests to our God, and as two [g] Lanternes to illuminate vs with the

s And

5 And if any man Will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt the, thus must he be killed.

5 If any Hereticke would peruerter the[*b*] fire of godly zeale, proceeding from the mouthes of their professors, shall confound these hereticke. And if anie Atheist would vtterlie subvert these Testaments, they shall be destroyed and die eternally.

6 These haue such authoritie, that the heauen shall be closed, and no raine shall descend from thence, and tyrannie and bloodshed shal be among the people of the earth, and the worlde scourged with all kinde of plagues, dureing all the dayes that these Testaments and professors thereof doe so prophecie and threaten vs for our iniquities: yea euen so oft, as they list to pronounce Gods wrath against vs for that cause,

7 And when these two Testaments are completely written out, and their testimonie authorized the (i) Antichristia Monarch, rising from the deuil, shal striue against them, and shall ouercome them and shal depriue them of their spirituall

7. Now after the primitive Church had received and admitted these testaments and confirmed the same in the council of Nice, anno Christi, 322. euen from thence forth the Romane and Papisicall empire hath troubled those scriptures of God, with hu-

mane traditions and superstitions, and so hath preuailed that the true sense & meaning thereof, was as dead out of the world.

8 And this dead letter did lie obscured in latine throughout all the Empire of *Rome*, that great citie, that is more vile in all stinking Sodomie than *Sodom* it selfe, and a more tyrannical Empire ouer Gods Church then *Egypt* was, for in it Christ is daylie crucified in his members, yea, euē in *Rome* was Christ himselfe crucified, in that he suffered death vnder that Empire, and vnder *Pontius Pilat*, one of the magistrates thereof.

9 And all the *Roman* & *Papistical* empire, had of those Latine & ilglofed Bibles parent in their Churches and houses during the saide thousand two hundreth and sixtie years of their reign all the which time their *Legendarie*, and other fables were more ingraued in their hearts, than these testamētis of Gods trueth.

and
estate
of
Gods
word
meāing & linely sense
8 And their dead letter shall as dead carkeises patentlie, throughout all the [k] jurisdiction of that great Antichristian citie which spirituallie is [l] as *Sodom*, in all stinking and vnnatural lecherie, and as [d] *Egypt* in tyrannie and oppression ouer the Saints of God, foreuen there, Christ our Lord, in manie respects is continually (m) crucified and put to death.

9 And they of all tribes people, tongs and nations, shal see this dead letter, lying as dead carkeises the saide space of (n) ane thousand two hundreth and sixtie yeares, and shall not suffer the same to be duely buried, setled, & ingraued within their breasts,

8 And their corps shall lie in the streets of the great city, which spirituallie is called *Sodom* & *Egypt* where our Lord also was crucified.

9 And they of the people and kindreds, and tongues, & gentils shall see their corps thre daies and a halfe and shall not suffer their carkeises to be put in graues

10 And they that dwell upon the earth shall reioice ouer the and be glad, and shall sende giftes one to another, for these two prophets vexed the that dwells on the earth.

10 For all that dwell in earthly pleasures shall be merie to see Gods worde so smothered, and shall reioice together, and sende giftes and propines euerie one to another: For these two testaments would haue preached against sinnes and prophesied their destruction and haue troubled the glad estate of these that dwelt in earthly pleasures.

11 But after 3 dayes & an half the spirit of life comming from God, shall enter into them, and they shall stand vp upon their feete, and great feare shall come upon them which sawe them.

11 But after the said a thousand two hundredth and sixtie yeares, the liuelie spirit of interpretation from God shall quicken them vp, and they shall bee authorized and set vp in estimation, and the feare of God shall come upon the heartes of

were more ingraued in their heartes than these testaments of Godes trueth.

10 Yea, they reioiced when the fearfull threatnings of Gods worde were hid, and the Popes plausible pardons opened vp and offered to them and made mery in thier Christmas and Easter feasts seding for gladnes their propines and gifts at new-yeares-day & hanel Monday: wher as if they had knowne the fearfull sentence of the Scriptures, they had not so reioiced in mens traditions and earthly pleasures,

11 But now are these 1260 yeares expired in *anno christi.* 1560 or ther about, & the Scriptures of God are liuely and quicklie interpreted & restored to their true estimation and honour and thousands conver-

and

Scriptures

during

ted dayly from their former papistrý; to the true feare of God.

12 Hearing it openlie preached by the most true professors of God, that these his holy Testaments haue authoritie, and authentikenes aboute al decrees, writs, and traditions of men, and therefore (how dark & despised soeuer they seemed before) are only to be brought in as witnessess of Gods holie truth: and now this authoritie of these holie Testaments is become so cleare & euident, that the very papists do see and perceiue the same, and must needs admit their Testimonie.

13 At this time this Romane and papistical Empire, is greatly shaken, for the tenth

all men that shall then rightlie see & consider them.

12 For by the voyce and preaching of Gods heauenly and true Church, they were chosen & called vpon, to ascend vp to them, and be promoted aboute all humane traditions, and they arose vp, and were promoted to their due honor and authority, among them of that heauenly and true Church, while as yet they were but cloudy, dark, & vnknown to the worlde: then shall their enemies the Antichristians, now begin to see and perceiue their authoritie.

13 And the great empire of the erth shall quake and be

12 And they shall heare a great voyce fro heauen saying vnto the, Come vp hither, And they shal ascend vp to heauen in a cloud, and their enemies shall see them.

13 And the same houre shal there be a great earth-

earthquake, & the tenth parte of the citie shall fall, and in the earthquake, shall be slain in number seuen thousand: and the remnant shall be afraid, and giue glory to the God of heauen.

14 The second woe is past, and behold the third woe will come anone.

15 And the seventh Angel blew the trumpet, and there were great

commoued: and the [a] tenth part of the Antichristian Synagogues, & buildings shall be ruined, and in that commotion [p] seuen thousand of those men shall be deprived of their rents wheron they liued, and the rest of these shall repent, and feare the Lord, and shal giue glorie to the God of heauen.

14 The second of the great wofull plagues, that that empire should suffer is past, and this is the third and last, that approacheth at hand:

15 And the Angels of the seventh and last age blew out the plagues of Gods wrath, and then

part thereof, euen all their Temples, Abbaies, Frereries, Nunries, and other their cities, and ciuill policies through all England, Scotland, & diuers parts of Germanie are pulled down, and destroyed: And of their Bishops, Abbots, priors, Chāons, Monks, Friers and priests, a great number deprived of their rents, and liuings, and the rest repenting their idolatrous papistrise, become true professors of God.

1541
Here

14 This papisticall kingdom suffered great trouble by *Turkish* dominators, and far greater by the *Mahometan* Emperours, and these troubles are passed, but now thirdlie. and greatest of all, these Ministers of Gods trueth, arising in this age.

since

since the yeare of God
1541, shall bring it to vt-
ter wracke,

15 For that yeare be-
gan the seuenth age
wherein the last days ap-
proching all the empire
and kingdomes of the
worlde must be troden
down. & Gods & his son
Christes Eternall king-
dome only erected.

16 And Gods holie
scriptures which lay as
dead the time of the An-
tichristian raigne, now
being restored to their
former authoritie and
honour, do stirre vp the
hartes & mouthes, of all
true professors, to hum-
ble themselues, and to
yeelde their due praise
and honour to God al-
mightie, saying,

17 O our Lord God almightie who
was, who is, and who now shall returne

were there great
voices of gladnes,
solemnlie hearde
throughout all the
Church of God, re-
joicing, & saying,
Now all the king-
doms of the earth
[9] are thrown
down, & that holy
kingdom of God,
and his son Christ
Iesus (who reig-
neth for euer and
euer) only set vp.

16 And the 24.
bookes of the olde
Testamēt (dead &
vnmētioned since
the dayes of the
primitiue church)
now appeares be-
fore God in their
due and accusto-
med place and e-
state, and prostrat-
ing themselues,
yeelde by the
mouths of their
professors, praise &
worshippe to God,
saying,

voices in hea-
uen, saying, The
kingdomes of
this worlde are
our Lordes, and
his Christes and
hee shall reigne
for euermore.

16 Then the
four and twen-
ty Elders which
sate before God
on their seates
fell upon their
faces and wor-
shipped God.

17 Saying,
Wee giue thee
thanks, Lord

GO D almighty, which art, & which wast, and which art to come: for thou hast receiued thy great might, & hast obtained thy kingdome.

18 And the gentiles wer angry, and thy wrath is come, and the time of the dead that they should be iudged and that thou shouldest giue reward vnto thy seruants the Prophetes, & to the saints, & to them that feare thy name, to small and great, and shouldest destroy the which destroy the earth.

19 Then the temple of God was opened in heauē and there was

to iudgement, wee yelde thee most hartly thanks, for that now thou hast taken vpon thee thy great and mightie power, and strength, and doest now onely reign ouer all.

18 And the wicked nations are an-grie thereat, but thy wrath is come vpon them, and the time of the generall judgement is come, that the deade must rise, and thy holy seruants the propletes, and Saintes, and all men both great and small that haue feared thy name, must receiue the reward of eternall life: but contrarilie, those must be rooted out, and cast into eternall damnation, who haue seduced the world, and polluted the earth with their abominations.

19 And vntill that day (now shortlie approaching) the true temple & Church of God shall be made [r] patent, vouchable, visible and open to all his heauenlie and true elect, and among these of that true Church & heauenlie elect, shal Christ the true arke of our couenant, and atonement with God the Father bee seene, knowne, and vnderstoode, preached out, and constantlie aduouched. In that time shall there be great shewinges foorth of tempestuous troubles, great noise, rumors and threatnings of warres, and great trouble and commotions vpon the Empire of the earth. And the colde and tempestuous [r] haile of partiality, selfloue, and

lacke of charity, thal extinguish and quench out that ardent zeale, that we owe towards God and the feruent loue and charitie, that we owe to our neighbour.

scene in his temple the Arke of his covenant: and there were lightnings & voyces, & thundrings, & earingquakes, & much haile.

Notes Reasones and Amplifications.

(a) The temple of *Ierusalem*, contained three parts, to wit, the vtter parte, where all men resorted, the inner place, called the holy place, & the innermost part, called the holiest of all. These two holy and holiest parts that are within, represents here the true, latent and invisible Church, and the vttermost & most parent part, represents the outward and visible pretended Church, with the externall rites and glistering superstitions thereof: this vtter court is without the temple, if yee call onelie the holie and holiest places to be the Temple: but if yee call the whole worke to be the temple, then is this vtter court within the temple, as a parte of the whole: & therefore some read, *atrium quod est intra templum*, and some read *atrium quod est extra templum, &c.* Alwaies in this visible and outward face of the Church, represented here by this outward court. *Paul* doth mean, that the Antichrist must sit *2 Thes 2. 4.* and therefore, it is commanded here to be cast out, and no care, measure, nor account thereof to be taken of God.

(b) The holy citie is not one only citie, but is *Spiritual Ierusalem* euen the true Church & Spouse of Christ Iesus generally throghe the whole world, as *Reuel. 21* appeareth.

(c) That these 42 moneths are 1260. yeares, is prooued by our 1. 15. & 16. propositions, and that this account of 1260 yeares begins about the yeares of Christ. 300. or 316. is prooued by our 36. proposition. and that this time, the Antichrist must sitte ouer the Church of God, read *2 Thes. 2.* and our solution of doubts therevpon: and that so doeth the pope professing himselfe the head of the Church, read lib. 5. *Sexti tit 9. de penis in fine, Canone sacilis in glossa, & lib. 3. Sexti. Tit. 16. Can. periculofo, in glossa litera, & prima. Item in proemio sexti.* hereof read also the 2. synthesis of our 26. proposition.

[d] That

(d) That the old and new Testaments be these two witnesses that here testifies of God is prooued by our 21 proposition.

(e) That 1260. dayes meanes here 1260. yeares is prooued by our 1. 15. and 16. Propositions: and that they begin *anno Christi*. 300. or 316, or thereby, is declared in our 36 proposition.

(f) Call to mind how in the dayes of Papistrie, none durst vnder the paine of their liues haue the Bible in vulgar language, but all the scripturs wer hidden vp from the vulgar people in Latin language, and wer hidden vp from simple schollers by wrong glosses and false interpretations, as who woulde hide vp and disguise a prince in sackcloth, Of these wicked glosses and false translations, wrested by the original Hebrue and Greeke, there is diuers to be seene in that age, such as euen now, and latest of all the *Rhemish* Testament.

(g) There is mention made of these in Zach. 4. where the Prophet speaking of *Zerubabel*, & of *Iehosbua* the son of *Iehozadak*, their repairing vp of the materiall Temple introduce h in that vision a figure of these two Candlesticks, and of these two Oliues or Testaments that yeelde spirituall oyle, both to the Lampes of the seuen primitiue Churches, as also now to vs to kindle our Lampes againe anew, against our bridgroomes comming to iudgement. Matth. 25. 1.

[b] How the enemies of God and his worde are confounded with the fire of godlie zeale, is testified psal. 20. 9. 10. and Ier. 5. 14. and 23. 29. and 1. King. 19. 10. 14. and 2. King. 1. 10. 12. Also, how manie blasphemous heretickes haue beene confounded by the mouthes of Gods ministers, and afterward died most horrible deaths, in histories may be seene.

[c] That this beast is the Roman and papisticall Empire, by the whole indices and tokens thereof, is most cleerlie declared Apoc 12. and 13. and 17. and euidentlie proued by our 24. proposition.

[d] This great citie and streetes thereof (though chiefly it meaneth the Antichristian citie, which God willing, both hereafter shall be, and is heretofore proposition 23. prooued to be *Rome*) meaneth no one citie, but all the landes cities, and places of the world, subiect to the Antichristian Empire: Euen like as contrarilie, spirituall *Ierusalem*, meaned all these through the worlde that were of the true Christian Empire, as is before said in the note [b] hereof.

[1] This citie beeing called here, not simplie *Sodom* nor *Egypt*, but spirituallie, like as hereafter, Apoc. 17. 5. the same is called not simplie *Babylon*, but mysticallie *Babylon*: meaneth thereby, that, that citie is not named literallie *Sodom Egypti*, or *Babylon*, but that because it is polluted with their vices, and like to them it is: therefore, spirituallie compared to them.

[m] Christ is said to be crucified in this Antichristian citie of *Rome*, for four causes: First, for that as the Iewes did put Christ to death, who is Gods true incarnat Word, & deprived him of this earthly life: So the Antichrist here hath slain Gods holy Word, and Scriptures, by depriving them of their true sense, which is their spirituall life, and the execution of this slaughter proceedeth from *Rome*. Secondlie, whersoever Christ is truelie preached & afterward despised (as in *Rome*) he is said there to be crucified, Heb. 6. vers. 6. Thirdly, whersoever Christs members are crucified and afflicted, there Christ esteemeth himselfe to be crucified and afflicted, Mat. 25. 40. 45. But in *Rome* many martyrs haue suffered death. Therefore, &c. Fourthlie, because (by the note k. preceeding) the whole Antichristian and Romane Empire, is comprehended vnder the name of this chiefe metropolitan city thereof, which is *Rome*, as testifieth, *Ovid. fast. 2.*

Gentibus est aliis tellus data limite certo,

Romana spatium est Urbis & orbis idem.

But vnder the Romane Empire, and by *Pontius Pilate*, one of the magistrats thereof was Christ crucified: Therefore, in this city (which specially meaneth *Rome*) is Christ figuratiuely said to be crucified.

[n] That these three daies & an halfe, are 1260. years, is proued by our 15. & 16. propositions, & that these years bega betwix the years of Christ 300. and 316. is declared in our 36. proposition.

[o] In consideration of the ten dominions that were vnder the Roman and Papisticall Empire, it may well be esteemed, that the Abbeyes, Monasteries, and Papisticall places of *England*, and *Scotland*, with the addition of many in *Germanie*, and some in *France*, that were ruined and pulled down, about the time of the yeare of Christ 1560. were no lesse than the tenth part of all the Antichristian citie or papisticall policie,

[p] At this time, the tenth part of the papisticall Empire being reformed, and the idolatrous policies destroyed, it is specified

here that seuen thousand were slain, that is, they were degraded of their dignities & honours, and spoyled of their rents, whereon they liued, for as hereafter, Apo. 13. 15. to giue life to the image of the beast, is nothing els, but to confirme, authorize, & inau-
 gurat it, whereby it may enioy office, honour and rent, So here, to slay, is as much as to degrade & depriue them of their offices, honours, and rents, whereon they did liue. As to the precise number of seuen thousand, the like and like number ye shall find, 3. Reg. 19. 18. and Roman. 11. 4. which we must not thinke to be so precisely spoken, as if there were no oddes: for such reasons, as you shall reade Apoc. 7. note *f*, thereof, and Apoc. 9. note *b*, thereof.

[7] That in this age (which began in the year of Christ, a thousand five hundredth fourtie and one, and endeth at the furthest in the yeare of Christ, a thousand, seuen hundredth, fourescore and six,) the Roman and papisticall Empire, and all tyrannicall kingdomes shall be suppressed, & Christs kingdome only erected: & the last iudgement, ending all p^{ro}phesies shall come, is manifested by the oath & vow, made Ap. 10. 6. of which, reade the notes *e*, and *f*, thereof.

[8] How this true temple of God, was patent in the dayes of the true primitiue Church, & then closed vp againe, to these dayes is said in the discourse of the 20. proposition, and shal be confirmed hereafter, Revel. 15. 8. and note *b*, thereof. Whereby they notable erre, that think the Church of God euer to be patent, publick, & visible, seing by the former verses 2. 3. 7. and 8. it must be trod downe by the Antichrist, 1260. yeares, til at length here, ver. 19. a litle before the latter day, it be made publike, patent, and open to all men.

[9] This cold haile of partialitie, iniquity, selfe-loue, and lacke of charitie, is not only here the last token, that preceeds the day of iudgement, but also it is the very cause why the day of iudgement shalbe hastened before the said 1786. yeare come, as Matth. 24. 12. 22. testifieth: Of this selfe-loue and partialitie of the later daies testifieth *Paul*, 2. Tim. 3. 2 The remanent & perfect historie of the latter day is here omitted, and remitted to the 14 chapter, as shall be discussed there at length, and was already noted, Reuelat. 10. note (*d*) thereof, and in our progresse vpon the 11. proposition is mentioned. And so endeth the orderlie

part of this *Revelation*, beginning at Christs baptisme, and continuing vntill the latter day.

Here followeth the amplification part of the Revelation of the Evangelist S. Iohn, containing a repetition, amplification and exposition of such notable things, as before are but summarlie intreated of in the former part.

CHAP. XII. THE ARGVMENT.

The Spirit of God, for our full instruction, minding to repeat, amplifie & expound in this last part of the booke, such matters as hath bene summarlie and obscurelie treated of in the former part, of the which this last Ecclesiasticall historie being the chiefe: He therefore beginneth in this twelfth chapter againe, to expound and repeat the same after the maner of a battell betwixt Christs Church, holy Spirit, Word, and true professors on the one part: and the denill, the Antichristian and Romane Empire on the other part. In which is described the strife and malice that sathan by his Antichrist, executed against the visible, Apostolik & primitive Church, which first conceived, imbraced, and preached forth Gods word, and against that holy word, which they preached forth. So that the true Church became latent and invisible, and God kept and reserued his holy word in puritie, in the hearts of that invisible, and true latent Church, by meanes of his holy Spirit working in them, whereupon followed out a spirituall battell, the spirit of Sathan striving

in the mindes of the Elect by false doctrine, and other entisements against the Spirit of God. But Sathan seeing that he prevaileth not in that spirituall battell, against the soules of the elect number, he raiseth by his Antichrist persecution corporally, against the bodies of euery particular professour.

The text. Paraphrast. exposition.

AND there appeared a great wonder in heauen: A woman clothed with the Sunne, and the Moone was vnder her fecte, and vpon her head a crown of twelue starres.

2 And she was with child

A was shewed to me the great & marvellous vision of Christ his heauenlie (a) spouse & true Church, ouershadowed euerie where, with the bright light of his Euangel, shining as the Sun, & she condemned and trode vnder her feet, all the glories of this world, which are as mutable as the Moone, and she was crowned with the triumphant doctrine of the twelue Apostles.

2 And within her bowels she cōceued

Historicall application.

IN the daies of Saint Iohn, the true Primitive Church of Christ flourished, the Euangell increased, shining as the Sun, so that the professors thereof, despised the glorie and dignities of this world, casting down all their rents at the feet of the Apostles, to be distributed in cōmō to the whole Church Act. 4. 35. having no other crown of glorie, than the crosse of christ, and doctrine of his Apostles, Galat. 6. 14.

2 Altogether bent in their hearts to cōceiue and contemplat Gods true word, and in their

mout

mouthes and workes to teach the same, and expresse the fruites thereof

3 But sodainly after the primitiue Church, the deuill stirred vp his instruments, euen the mightie Empire of Rome that great citie, that is situate vpon the seuen notable hilles *Palatinus, Caelius, Tarpeius, Auentinus, Quirinalis, Viminalis, & Esquilinus*, and hath these ten Christian kingdomes, *Spaine, France, Lombardie, England Scotland, Denmarke, Sweden*, The kingdome of the *Gorbes*, in *Italie*, and of the *Hunnes*, in *Pannonia*, or *Hungary*, and the *Exarchat of Ravenna*, confederate with it, & haue their Empir gouerned by seuen estates all ruling successiueley after other as kings, to wit. 1 *Kings* 2 *Consuls* 3. *Dictators* 4. *Decemvirs* 5. *Tribuns*, 6 *Empors*, 7. *Popes*.

4 By the meanes of the which Romane and Pa-

and meditated [b] Gods true worde, & with her mouth preached and proclaimed out the same, & was preasf-ed by the Spirit of God to yeeld forth and teach the same as a woman is pressed to yeeld forth her birth.

3 Then on the contrarie parte, I behelde amongst Gods heauenlic and holy elect and loe, the deuill [c] that horrible and bloodie dragon, (in the person of that Empire whose seate and citie standeth vpon seuen hilles, and hath vnder it tenne confederate kings, and hath had seuen princely estates gouerning it)

4 With the poyso of his taile, drew after him the third

and cried, travelling in birth and was pained readie to be deliured.

3 And there appeared another wonder in heauen: for behold, a great red dragon, hauing seuen heads and tenne hornes. and seue crownes vpon his heads:

4 And his taile drew the third part of the stars

*of heauen, and
cast them to
the earth. And
the dragō stood
before the wa-
man, which was
ready to be de-
liuered, to de-
uour her child:
when shee had
brought it forth.*

part of Christians;
from their heauen-
lie contemplation,
to earthly affectiōs
and this dragon,
and his members
awaited vpo Gods
Church and holie
Spouse, that prea-
ched and expres-
sed out the fruit of
Gods word, that
how soone she had
preached out that
word, he might
chocke the same,
and deuoure the
fruite thereof.

*5 So shee
brought forth
a man childe,
which should
rule all nations
with a rod of y-
ron: and her son
was taken vp to
God, and to his
throne.*

5 And she de-
liuered and ex-
pressed forth her
fruit, and increase
of the true [d] in-
carnat word, Christ
Iesus, who shall
rule and governe
all nations vnder
the scepter of his
seruitude: And
God accepted
this fruite of his
holy Word vnder

pistieall Empire, the de-
uill hath drawne after
him, much of Europe &
of Asia, even the large
thirde part of the world
causing their pastours,
and ministers to leaue
their heauenlie doctrin,
and to teach Antichri-
stian Apostasie, for loue
of dignities, rents, and
earthly benefices: for
the deuill was so ready,
that how soon the true
word of God was sow-
en by the primitiue
Church, incontinently
he raised vp the papisti-
call antichrist to deuour
& confound the same
with false glosses, & si-
nister interpretations,

5 But contrary to
their expectation, that
pure doctrine of the E-
uangel, preached by the
primitiue Church, was

referred by God among the invisible Church, till at length, it should rule ouer all the kingdomes of the earth, and so God preferred his worde in puritie.

6 But his visible Church was banished and made invisible among a few godly persons, who successiueley after other intertained the truth all the dayes of the Antichrist, from the daies of Pope Syl-
Gesser the first, to those our dayes, euen 1260 years.

7 For at the *Pentecost* after Christs ascension, was the holie Spirit and third cōforter sent down to dwell in our mindes, and therein to fight and withstand al the priuate tentations and motions of the deuill, vsed against the Christian church. For the deuill hauing first seduced the outward, visible & Antichristian Church, now striueth against the Spirit of God, in the inward mindes of the invisible Church,

his protection, and authorized it among his holie elect.

6 W here of the visible number, euen Gods true Church and spouse was chased away, and [e] remained invisible and solitarie among certaine priuate persons, predestinated and elected of God where she was nourished, and fostered with their godlie praiers and secret meditatiōs during the space [f] of 1260 years.

7 Hereupon proceeded a great and heauenlie strife, for God, the [g] holie Spirit and third comforter by his ministring Angels and godly inspirations, fought against the Deuill, that olde dragon,

6 And the Woman fled into the wilderness, where shee hath a place prepared of God, that they should feed her there a thousand two hundred and three score daies.

7 And there was a battell in heauē, Michaell and his Angells fought against the dragon, and the dragon fought and his Angels.

who with his wicked spirits and tentations fought and withstood the spirit of God within vs.

8 But they preuailed not, neither was their place found any more in heauen.

9 And the greate dragon, that olde serpent called the deuill and Sathan was cast out, which deceiueth al the world he was euen cast into the earth, and his Angels were cast out with him.

10 Then I heard a loude voice saying now is saluation in heauen, & strength, and the kingdome of our God, and the power of his Christ, for the

8 But Sathan preuailed not, neither obtained anie place amongst Gods heauenly & faithfull elect to ouercome them,

9 And so that wicked dragon & olde serpent who iustlie is called an accuser and odious, who deceiues all the whole world (now restrained from ouercomming the faithfull & heauenly elect souls) is cast out, he, his members and instrumentes hauing only permission to tempt, trie, and persecute their earthlie bodies.

10 For which delivery of our soules there wer voices of thankesgiuing and

8 But he by his tentations and inuisements is no waies able to ouercome the mightie force of Gods Spirit, working in our Spirites, far les to possesse the souls of the faithfull and heauenlie elect.

9 So that now in Christ his passion that craftie Seducer and accuser, & his members, hauing no power against these elect souls doeth most cruellie extend his tyrānie against their fleshlie bodies onely.

10 Therefore, with vs and for our cause all the

Angels of heauen doe yeeld praise and thanks to God eternall, saying, Now is their saluation in heauen prepared for Gods Elect, and the strength and kingdom of our God, and power of his Sonne Christ Iesus, is enlarged ouer all: for the accuser of Elect souls (who are euen as brethren vnto vs his angels) is cast down & displaced: for continually since the fall of the first *Adam*, he accused them therefore in Gods justice.

11 But now they haue overcome this their accuser, in the blood of the second *Adam*, Christ Iesus, and in the constant testimonie they did beare of him, not regarding their liues, but beeing contented to suffer martyrdom for his sake.

12 Therefore, reioyce allye godly and celestially creatures: but woe be vnto you, that do fixe your felicity on earthly glorie & affections, and do plunge your selues in the muddie seas, and tumbling cares of this world, for the deuil is sent downe amongst you, raging in great furie, knowing his time to be short, for that the world draweth neere to an end,

13 So then, Sathan sealing himself secluded from any further power against the elect, but only a litle power ouer the earthly bodies of the true Church, stirreth vp

great ioy amongst al the Angels of heauen saying,

accuser of our brethren is cast down, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lamb, & by the word of their testimony, & they loued not their liues vnto the death.

12 Therefore, reioyce ye heauens, & ye that dwell in them: Woe to the inhabitants of the earth, & of the sea, for the Deuill is com down vnto you, which hath great wrath knowing, that hee hath but a short time.

13 Now Sathā perceiving himselfe so overcome, that hee had no more power but ouer the earth-

13 And when the dragon sawe that he was cast vnto the earth,

hee persecuted
the Woman
Which had
brought forth
the man child.

lings [as being
prince of this
worlde.] he in the
person of the An-
tichrist persecuted
the true and visible
primitiue Church
& spouse of Christ,
who had procrea-
ted & brought forth
the noble fruit and
increase of Gods
Word.

14 But to the
Woman were gi-
uen two Wings
of a great eagle,
that shee might
flie into the wil-
derneffe, into
her place, where
she is nourished
for a time, and
times, and halfe
a time, from
the presence of
the serpent.

14 But God ar-
med her with the
swift [b] wings of
his protectiō, where
by shee became his
invisible Church,
and fledde from
the open assembly
to the priuate
heartes of parti-
cular godly men, as
to her deserte place,
where she (as is said
before) was nourish-
ed with godlie me-
ditations, for the
space of [i] a thou-
sand two hundreth
& threescore yeares
free from the poy-

the Bishopes of Rome to
vsurpe temporall dig-
nitie and Antichristi-
an supremacie, aboute all
the visible Churches,
whereby these seuen
Churches of Asia that S.
Iohn wrote to, and other
Apostolicall Churches,
were still persecuted by
that Roman Church, till
their whole visible num-
ber were faine to im-
brace the Roman Apo-
stasie, in fled of that true
word, that sometime was
preached among them.

14 So God from these
daies forth, viz. from
the yeare of Christ 316.
hath withdrawn his vi-
sible Church from open
assemblies to the hearts
of particular godly men,
where successeuallie it a-
bode in puritie, invisibly
all the daies of the Anti-
christian raigne, euen to
these our daies the
space of 1260. yeares.

15 Then this deuillish antichrist, & Roman seat fearing lest the small sparke of Gods invisible Church should sometime reuiue, and extinguish their synagogue, preached & set out such plausible heresie, as might trap and allure the invisible Church, such as *merits, & workes of supererogation*, deseruing (as they say) more then heauen, with *Indulgences*, & *pardons* for sins, although they should deserue worse than hell.

16 Which, with many more plausible heresies, their visible Church hath wholly embraced: yet ever some of the true invisible Church haue remained in their puritie, as testifieth *Catalogus testium veritatis*.

17 Whereupon the deuill, in that *Romish* Antichrist, is so enraged, that wherefoeuer particular-ly these dispersed childre of Gods true invisible

son of that dragons heresie.

15 Then spewed Sathan out of his mouth, a flood of (k) false doctrine & heresie, that hee might seduce Gods true Church therewith.

16 And the earthly & visible Church of the Antichrist, did so drinke vp and swallow euery drop of that doctrine, that the true invisible Church, did abide pure, and did not get one drop of that poyson, that Sathan had spewed out.

17 And the deuill raged in ire against that invisible Church, & proceeded in persecuting the residue of her children, which from thenceforth doe obserue the commandements of

15 And the serpent cast out of his mouth, water after the woman like a flood, that he might cause her to be carried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, & swallowed uppe the flood, which the dragon had cast out of his mouth.

17 Then the Dragon was wroth with the woman, & went and made warre with the remnant of her seed, which keepe the commandments of God, & haue the

the testimonie of Iesus Christ.

God, and doe beare truly and constantly, the testimonie of Iesus Christ.

18 And I stood on the sea (1) shoare of *Pachmos*, beholding the vision which followeth.

Church, their workes & bookes are apprehended, they are al burnt together, and persecuted with fire and sword.

18 And these things did S. *Iohn* foresee, and further, as followeth, standing on the sea-shore of *Pachmos*.

Notes, Reasons, and Amplifications.

(a) That this woman clad here with the Sunne, &c. is the true Church of God, is proved by the 22. proposition.

(b) How the true Church euer travelled to procreat moe children to God, in whom Christ is continually conceaued, formed, & spirituallie borne, ye shal read the *Galatians*, 4. 19. where *Paul* calleth the *Galatians* his litle children, of whom he travelled again in birth, that Christ may be formed & shaped in the: where-by it is eident, that the Church of God is this *Woman*, & Christs true word is the fruit and *birth*, that she formeth and produceth into the hearts and bowels of the Elect.

(c) That this Dragon is the deuill, it appeareth plainly by the 9. verse hereof following, and that this shape and figure of his, offeuen heads and ten hornes, and that the 1260. yeares of his raigne, are the proprieties and notes of the Latine or Roman empire, is proved by the 24. proposition. Hereby then is meant, that the deuill, in this strife against Gods Church, vsed or clothed himselfe with the person of the Roman or Latin empire.

(d) This man-childe that ruled all nations with a rod of iron, is called (psal. 2.) Christ the Sonne of God, and (Revel. 19. 13.) he is called *the word of God*, which are both one, seeing that word took flesh, & was incarnat, Iohn 1. 14. Gods Church then, & true spoule, is said to produce this birth of this man-child, when they

preach fourth the true worde of God, and his sonne Christ Iesus, reade hereof *Gal. 4. 19.* how Christ must be formed and shapen in vs, &c.

(e) Seeing by the opinion of *Methodius & Primasius*, and diuers old writers, these notes of this woman agree not with the Virgin *Maries* in particular, but with the whole Church of Christ in generall: Therefore, and by these words of this text, and by our 16 proposition, it is certaine, that the Church of Christ must lurke & abide invisible, 1260. yeares, vnder the Antichrist, where through they are deceiued, that think the true Church to be euer visible, patent and publike, or yet the publike and visible Church to bee euer Gods true Church

(f) That 1260. dayes in prophecies, signifie 1260. years is prooued by our 1. and 16. propositions, & that these years beginne at *Syluester* the first, about the yeare of Christ, 316. is prooued in the 36. proposition. And that all thistime, euer some of the true and invisible Church were preserued, who detested the Pope & entertained Gods trueth, is to be seene in the booke intituled, *Catalogus trium Veritatis*.

(g) That both in *Daniel 10. 13. 21.* and *Daniel 12. 1.* and also in this place, *Michael* is taken for one of the persones of the Trinitie, euen either for the Sonne or for the holy Spirite, it is certaine, by the propertie contained in these texts for there is *Michael* called one of the first Princes, and our Prince, and so is both Christ and the holy Spirite the first Prince before all beginning, and the last after all ending, euen *α. and ω.* and is also prince ouer vs, yea, he is a prince for vs that are his elect, who (as saith *Daniel* there) standes for *Daniels* people, euen for the true and spirituall Israelits, and so standeth both Christ in heauen as our mediatur with God, and the holy Spirite on earth with vs, as our defender and gouernour, Againe with the Name of *Michael* which is to say who is lyke God, or otherwise, *Deus percutiens a beating or striking God* [*ex Hieronymo de interpretatione nominum.*] doth both the persones of Christ and the holy Spirite agree, for both with the father are one God, and none is like to that God, whereof all the three persons beate and strike downe Sathans tyranny, and fighte for vs. The question therefore is, which persones of the Deitie doth *Michael* signifie in these forenamed textes: though some think he meane Christ, for the properties about written agreeing to

Christ

Christ: yet in respect (as is said) the same also doeth agree with the holy spirit and in some points agreeth not to Christ. Therefore (in my iudgement, *Michael* meaneth the holie Spirit, and not the person of Christ: for seeing the man or one like vnto the Sone of man that appeared to *Daniel*, (10.) is prooued Apoc. 1. note, [f] thereof, and Apoc. 10. note (a) thereof, to be vndoubtedly Christ: and that it is he only whose voice there (Dan. 10. 6. 9.) is described and heard, and who there after (Dan 12. 6.) alanerlie is desired to speake, and consequentlie must be he, and no third supposit Angel, who (Dan. 10. 13. 21.) speaketh and sayeth that *Michael* helped him. How can it be that Christ there saith that *Michael* helped him, except that *Michael* be taken for the holie Spirit? For the Deitie distinguished in three persons [although essentiallie inseparable] euerie person is said in the Scriptures, to helpe one another, as the Father by the Sonne created the world (Col. 1. 16. and Iohn 1. 3.) The Sonne sent by the father, redeemed the world. (Luke 4. 43.) The holie Spirit sent both from the Father and the sonne comforteth, defendeth, and regenerateth his elect of the worlde: And the Angels are not said to helpe, but to serue and minister to the Deitie. But contrarilie to diuide one person of the Deitie in two names and to make Christ, named with the one name to, helpe Christ, named with the other name, seemeth altogether improper: Wherby, *Michael* that helped Christ, appeareth euidentlie not to be Christ, but the holie Spirit. and this I speake of these forenamed Texts onelie and not of *Michael*, in the Epistle of *Iude*, where hee representeth an Archangel, who durst not himselfe, but referred it to God to rebuke Sathan, neither of other parts of Scripture, where *Michael* is the proper name of a man. More of this read in our solution of doubts.

(b) These Eagles wings doe meane Gods mightie protection because (Den. 32. 11) *As the Eagle flattereth ouer her yong, and stretcheth out her wings and carieth them on her shoulders: so the Lord hath also kept and preserued his owne.* Furthermore, these two Eagles wings may be taken for the two Testaments, the olde and the new, with the which Gods true and invisible Church clothes her selfe and therewith flieth from the Antichristian synagogue, and assemblie, to her priuate meditations.

[c] That this time, times, & half a time, meaneth a thousand two hundredth and three score years, is prooued by our 16. propositi-

on, beginning that date about the yeare of Christ 316. by the 3^d proposition.

(4) That these Waters and floods mean doctrine, consider by the note g, of the 8. chap. hereof.

(1) Some read this Text to be spoken of the Dragon, in these words, *And it stood upon the sea shore*, and so it may be interpreted to mean, that Sathan standes ready betwixt sea & land (according to the 12. verse hereof) to oppresse them both; that is, to seduce all those, that fixe and repose their felicitie on earthly pleasures and ease on the one part, and these on the other part, who as the waltering waves of muddie seas play the tyrants, reauing to themselves the kingdoms of the world: But I rather assent to those other, who read, *And it stood on the sea shore*, as if *S. Iohn* would signifie to vs, that he stood on the shore or sea coast of the Ile of *Patmos*, while as he saw this vision following of the beast arising out of the sea. The like is said in *Dan. 10. 4.* that he stood on the bank of the riuer *Tigris*, where he saw his vision.

CHAP. XIII. THE ARGUMENT.

Having in the former chapter deduced the continual strife betwixt Christs Church & holy Spirit, on the one part, and the Deuill and his instruments on the other part: In this chapter he reneweth a more special description of these chiefe instruments, whose person the deuill is to vse in all times hereafter, to persecute Gods Church withall: to wit, of the whole Latin Empire in generall, and of the Antichristian kingdome in particular, set out respectiuelie vnder the figure of two beasts, the first ten-horned, the last, two-horned, with all their notes & tokens, agreeing most exactly with the Roman, and Papisticall kingdomes as followeth.

The text.

ANd I saw
a beast rise
out of the sea,
having seven
heads, and ten
hornes, and v-
pon his hornes,
were tenne
crownes; and v-
pō his heads the
name of blasphemie.

Paraphr. exposition.

AND I fore-
sawe, that out
of the waltering
[a] waues and
muddie seas of
Tyrantes, there
should arise a great
and mightie (b)
Empire, whose
principall seate
and chiefe Citie,
is placed vpon se-
uen (c) hilles, and
should bee gover-
ned by seue prince-
ly governements:
and (d) tenne se-
uerall parts of the
same Empire are
to bee divided,
whereof there shal
be tenne crowned
Kings, and euery-
where vpon these
seuen hilles, shall
bee monumentes
of ostentation,
with proude and
blasphemous su-
perscriptions, and
titles, set vp by

Historical application.

And among the ambi-
tious tyrants and tu-
multuous people of
the world, arose the great
Latin or *Roman* Empire,
whose chiefe seat and me-
tropolitan citie *Rome*, is set
vp on these seuen hills, *Pa-*
latinus, *Cælius*, *Tarpeius*, o-
therwise called, *Capitolinus*
Auentinus, *Quirinalis*, *Vi-*
iminalis, and *Esquilinus*, and
hath bene gouerned, by
these seuen princelie go-
uernements, *Kings*, *Con-*
suls, *Dictators*, *Decem-Virs*,
Tribuns, *Emperours* & *Pops*.
Afterward it was divided
into ten chiefe kingdoms,
to wit, *Spain*, *France*, *Lom-*
bardie, *England*, *Scotland*,
Denmark, *Sweden*, the king-
dome of *Goths* in *Italie*, &
of the *Hunnes* in *Pannonia*
or *Hungary*, and the *Exar-*
chat of *Ravenna*, and over-
thwart these seuen hills, &
notable parts of that Em-
pire, wer set vp idolatrous
temples, images, pillars,
Piramydes, & monuments
of great ostentatiō, & blas-
phemous superscriptions
and titles, such as, *Diis*
Manibus, *Minerue*, *Fortu-*
na, *Roma*, *Fortunata*, *Ro-*
ma, *vidtrici*, *Roma*, *ater-*
na, *Plutoni*, *Veneri*,

Priapo, & infinit others of old erected beside also infinit Papistlicall idols of new.

2 This Empire succeeding to the former three Empires and monarchies, was like the Græcian Monarch, in that it swiftly as with the speed of a [e] Leopard, shortlie overran the whole world, and like the Monarchie of the *Medes* and *Persians*, who mightily marched forward, as on Bears feet, treading down all other kingdoms, and like the Monarchie of the *Babylonians*, who (as with the mouths of Lyons) devoured vp innocent blood, without measure:

So that at length by their deuillish works of Idolatrie, auguries, forceries, oracles of false gods, and by blood-shed it pleased our God, to suffer these Emperours to conquer & possesse the whole world.

3 But afterward, the *Hunnes* *Goths*, and *Vandallers*, subverted that gouernement of Emperours, and abolished them, where-through the Empire vaked, and lay dead more than three hundreth yeares. Yet, afterward rose new Emperours againe, intituled of *Germanes* and *Romanes*, of the which *Charle-maigne* was the first, and in them was the Roman Empire in a manner reuiued and restored againe.

these princelie and royall Gouernours.

2 And this Empire that I foresaw, was

And the deuill gaue him his power, and his throne, that is, he made him [f] Prince of the world with full authoritie.

3 And I foresaw one of his chiefest [g] gouernements, as it were vtterlie destroyed; and abolished: but that losse was mended again, & that gouern-

2 And the beast which I saw was like a Leopard, and his feet like a Bears, & his mouth as the mouth of a lion: & the dragon gaue him his power, & his throne, & great authoritie.

3 And I saw one of his heades, as it were wounded to death: but his deadly

Wound

wound was
healed, and al
the world wō-
dred and fol-
lowed the
beast.

4 And they
worshipped the
drago which
gaue power
vnto the beast
& they wor-
shipped the
beast, saying,
who is like vn-
to the beast?
who is able to
warre with
him?

5 And there
was giuen vn-
to him a
mouth, that
spake great
things, and
blasphemies,
and power
was giuen vn-
to him to doe

ment wholly re-
stored, and all
men marueiled
at the power &
prosperitie of
that Empire, &
gaue ouer them
selues as slaues
& seruants vn-
to it.

4 And they wor-
shipped the [b]
deuill that gaue
such preheni-
nence to that
Empire, and
they honoured
that Empire, e-
steeming none
like thereunto,
or able to make
warre against
it.

5 Then was
there adioyned
to that Empire,
a [s] fals mouth,
euen an Anti-
christian Pro-
phet, that spake
foorth proudly
things of great
ostentation, &

The great foelicity of this
Empire astonished all men,
who therefore called it *Impe-
rium sacrum perpetuum, & sem-
per augustum*, and not only be-
came subiect to it,

4 But also for loue of it,
they worshipped the deuill,
in the idols of *Mars, Minerva*,
Ladie Fortune, and others,
and did beare such reverence
to that Empire, that by prote-
ction of false gods, they
thought the same without all
compare, and for euer invin-
cible.

5 In this Empire ariseth the
pope, who proudly alleadgeth
himself to be Gods Vicar, and
that he can remit sinnes, and
exeme from hell, and such o-
ther blasphemies against God
and he began his mighty pow-
er and kingdome, by pope Syl-
vester

vester the first, about the year of Christ three hundredth and sixteene, and hath reigned a thousand two hundredth and three score yeares,

6 Not onely blaspheming God and his name, but also boasting that he hath heauen to sell for money, and can make Saintes in heauen of his owne canonizing, to whom we must pray as our mediatours.

7 And whosoever would not embrace these & other his errors, but meant to serue God truly, of these did he persecute and put to death manie a thousand extending his tyrannical power ouer al Christian kinreds and people.

8 Whereby worldlie men, addicted to earthlie pleasures, reuerenced him as God (distinct. 96 Can, *Satis euidenter*) kissing his feet, & adoring him so that in him the

blasphemies against God, and he received a mightie power of doing, for the space of [k] 1260. yeares.

6 During the which time, the Empire, opened this his Antichristian mouth whereby he taught blasphemous doctrine against God, and against his holie name and heauenlie Tabernacle, and against al the Saints that dwell in heauen.

7 And God suffered him to make warre against his elect servants and to subdue them vnder his tyrannie, so that his power extended ouer euerie kinred, tongue and nation.

8 Therefore, all worldlie men dwelling in earthly plea-

two and fourtie moneths,

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his Tabernacle, and them that dwell in heauen.

7 And it was given vnto him to make warre with the saintes and to overcome them, and power was giuen him ouer euery kinred tongue & nation

8 Therefore all that dwell vpon the earth shal worship him, whose names are not writtē in the booke of life of the lamb, which was slaine from

the

the beginning of
the world.

tures, shall giue such
homage and reue-
rence as appertai-
neth to God, vnto
that Empire, euen all

these, whose names are not registred among the
elect number of Christ Iesus our Sauour, who
was predestinate to [1] suffer death for vs,
before the foundations, of the world were
laide.

9 If any man
haue an care, let
him heare.

10 If any leade
into captiuitie, he
shal goe into a cap-
tiuitie, if any kill
with a sword, he
must be killed by
a sword, here is
the patience and
the faith of the
Saints.

11 And I beheld
another beast com-
ming vp out of
the earth which
had two hornes
like the Lambe,
but he spake like
the dragon.

9 But who hath vnderstanding, let him con-
sider Gods iust iudgement.

10 Whereby these tyrants shall go at length
into captiuitie, because they haue led others
captiue: and shall be killed with the sword,
because they haue killed others with the sword,
and this yeeldeth occasion of comforte, pa-
tience, and perseverance in faith to Gods ser-
uants,

11 And I consi-
dered [m] by it selfe
and aparte, the de-
scription of this
Antichrist, euen
how his kingdome
was, in a manner
another kingdome
comming vp out
of the former great
and stablished Em-
pire of the earth,
and that hee had
double power,

name of Rome and whole
Roman Empire is esteem-
ed famous and holden
in great estimation and
reuerence of all

11 And to returne a-
gaine to the particular
description of the Popes
kingdome, it arose of the
said greates Empire, and
contained a two folde
power, spiritual and tem-
porall: signified by their
two horned Miter, and
by the two swordes that
Pope Boniface the eighth
caused to be caried be-

fore

fore him, say ing, *Eccedus Gladii hic*, while as he was clade the one day in the Pontificall of a Bishop, the next day in armour like an Emperour, vsurping sodouble power, but reaching such deuillish doctrine as before is said.

12 And he wrought what he liste [the Emperours yet standing] with no lesse auctoritie and power than the Emperour himselfe, yea he established and inaugurated again of new, that decayed state of Emperours, that now started vp againe by *Charlesmaigne*.

13 And he wrought many wonders partely false as these of the legendary, partely by forcerie throwing fire out of his sleues, as sent from heauen, partely by his ordinarie ceremonies of cursing, vfed with the

spirituall and temporall, euen [n] Priesthood & kingdom as christ hath, yet in his doctrine teacheth he diuillish errors.

12 And he did all that he list in presence of the great Empire, with no lesse power then that first great Empire was wont to do and he compelled all men to doe homage, reuerence & be subiect to that great empire, whose gouernment newlie [o] was start vp againe, and his former decays and losses amended.

13 And this Antichrist, wrought many deuillish and [p] deceitfull wonders, so that he made [q] fires of diuers kinds to be throwne downe from on high to

12 And he did all that the first beast could doe before him, and he caused the earth and them which dwell therein to worshipsse the first beaste, whose deadly wound, was healed.

13 And he did great wonders, so that he made fire to come down from heauen on the earth in the sight of men.

the ground in presence of the whole people, as if the fire of God his wrath were at his command, to be brought down from heavē.

*14 And de-
ceined them
which dwell
on the earth,
by the signes,
which were
permitted to
him to doe in
the sight of the
beast, saying to
them that dwell
on the earth,
that they should
make the image
of the beast,
which had the
wound of a
sword, and did
live.*

14 And he deceined, and terrified them that dwelled on the earth, by these lying signes and terrors which God suffered him to vse, in presence of all those of the great Empire: and hee [r] caused all those that dwel on the earth, to renew & make vp again a new forme of Emperours, or rather images of the former great Empire, whose imperiall government had bene destroyed and abolished before by the sword, but now is repaired and restored againe.

setting vp on hie of light torches, and burning candles, and then throwing them downe headlong to the ground, extinguishing them before al the people,

14 Terrifying simple men to obey him, who thought their soules wer vndone for euer, by these lying terrours and deceits, which he vsed against both the people, and Princes of the Roman Empire: Also, it was the Pope that caused *Charle-maigne* & his successours new Emperours to be confirmed and established, after that, that estate of Emperours had vaked more then three hundreth yeares, by the warres of the *Hunnes*, *Gorhes*, and *Vandalles*: and ordained Princes, Electours, who should choose the King of Romans.

15 Who yet was not Emperour but as a dead figure, Image, or shew of the Empire, till he solenly receiued the Popes injunctions, and did sweare to maintaine his profession, and then did the Pope crowne, inaugurate and confirme him Emperour of *Germanes*, and *Romanes*: And when the Emperours is so sworne, and confederate with the pope, then who euer doe not reuerence them & obey their common decrees will be pursued of them both and of all their confederates, to death, by fire and sword, as rebels, apostates, and heritikes.

16 Moreouer, the pope caused all his subiects of Christendome, to receiue and beare in their hands and foreheads markes & tokens, representing the name of the *Latin Emper* such as the marks of *X^e* and crosses of sundry sorts,

15 And God suffered this Antichrist to [f] inspire those Emperours (or rather images and formes of the great Empire) with the spirit of his errors, so that they should speake and professe his doctrine, and then should he confirme, crown and inaugurate these counterfeit Emperours with such power, that now all men must honour and reuerence them, and yeelde them worshippe and obedience, vnder paine of their liues.

16 And he caused all men of all degrees and qualities, to receiue and beare visible [t] markes or lueries of the Empire, some times in their hands, sometimes on their foreheads.

15 And it was permitted vnto him to giue a spirit vnto the image of the beaste, so that the image of the beaste should speake and should cause that as manie as would not worship the image of the beaste should be killed.

16 And he made all both smal and greate, rich and poore, free and bound to receiue a marke in their right hands, or in their fore-heads.

17 And

17 And that
no man might
bury or sell *such*
he that had
the marke of the
name of the beast
or the number of
his name.

17 And he discharged all men of doing their lawfull affaires, or vsing their trade of merchandize, except those, that doe beare and professe the marke or name of the Empire, or the figure of the number of his name.

18 Here is
wisdome, Let
him that hath
wit, count the
number of the
beast for it is the
nūber of a man,
and his number
is six hundredth,
threescore and
sixe.

18 This is a matter, which requireth wisdome: let him therefore that hath skil and knowledge reckon the literall number of the name of this Empire, for the same number is also the number of one of the chiefe heads-men, and first Princes thereof, and the letters of that name mak the number of sixe hundredth three score and sixe.

17 Else were they not thought to be Christians but excommunicate, and by the Bul of Pope *Martin* the first these wer not permitted to vse any trafficke or trade of merchandize that would not subiect themselves to the seate of *Rome*, by marking theselues thereto in bearing crosses on their foreheades on Ash-wednesday, & palme crosses in their hands on Palm-sunday or by professing their name, that is to say, to beleue as the *Latine* Church beleuees, or to renerence magically the crosses or naked figure of

ΧϞϞ
18 Which who wil wisely consider, shall finde more like to ΧϞϞ which is the nūber of the name *ΛΑΤΕΙΝΟΣ*,) than to the name of Christ, for this *ΛΑΤΕΙΝΟΣ* is the name of that king, from whome that Empire is called the *Latine Empire*, and the number of that name *ΛΑΤΕΙΝΟΣ* is 666. expressed in Greeke by these numerall letters ΧϞϞ.

Notes, Reasons, and Amplifications.

[a] Seeing (Apoc. 17. 15.) waters generally are interpreted to meane all people and nations: the sea whereout this kingdome and the foure kingdomes in (Dan. 7.) ariseth, must needs be the tumultuous people and tyrants of the world, amongst the which, and of whom, the monarchies start vp, conforme to *Esa. 57. 20. the wicked are like the raging sea that cannot rest, &c.* and *Ezech. 26. 3. I will bring vp many nations against thee, as the sea, &c.*

[b] That beafts be interpreted kings, kingdomes, empires, and Monarchies, read Dan. 7. 17. and Dan. 8. 20. 21. and that this beaft is the Roman kingdome and empire in particular, is proued by our 24. proposition.

[c] That these feuen heads, are interpreted feuen hilles of the great citie, and feuen sorts of Kings or gouernours thereof, read Apoc. 17. 9. 18. and how Rome is that feuen-hilled city, gouerned by feuen royall and princely gouernements, is proued by the 23. proposition, and in our foresaid 24. proposition.

[d] How this empire of Rome, became diuided into ten kings or Kingdomes, compared to hornes, read Apoc. 17. 12. and the said 24. proposition.

[e] *Daniel* cap. 7. describing the foure monarchies, compareth the first (which was of the *Babylonians*) to a Lyon. The second (which was of the *Medes & Persians*) to a Beare. The third which was of the *Grecians* to a Leopard: but because to all these, fourthly succeded the great Latin empire: Therefore *Saint Iohn* composeth here the fourth beaft, which representeth the same of all the former three, signifying thereby, that this Empire lacked no instrument of crueltie, that any of the former had.

[f] What throne & seat can this be els, that the deuill giueth to the Romans, but that which he promisseth to giue to Christ, *Mat. 4. 9.* to wit, euen the Empire of the world, as being the Prince of this world, *Ioh. 12. 31.* and *Eph. 6. 12.* and *Col. 2. 15.* and so indeed it pleased God to permit the Romans by their deuillish auguries, oracles, sorceries and bloodshed, to obtain the whole monarchie of the earth, to the wrack of other godles people, and at length of themselves.

[g] The heads, Apoc. 7. 19. being two wayes interpreted, to wit
for

for seauen mountaines , and for seuen kings or royall governments. The wounding of one of these seuen heades must necessarilie, rather mean the decay of one of the seuen princely governments thā, any thing concerning any of the hilles, specially seeing experience of the event hath declared , that the most speciall of these seuen governments, to wit the Emperors, wer abolished by the war-fare of the *Hunues, Got her, & Vandals,* &c vaked from the dayes of *Augustulus*, in the yeare of Christ. 475. vntil the comming of *Charle-maign* in the 806. yeare, in whose person and successors, that deadly wound of the Empire was healed, and the estate of Emperors renued . Wherevpon reade *Iohannes Baptista Eguasius Lib. 3. Romanorum Principum, in Carolo Magno.*

(b) Who can deny but these Romans, a lores of these Idols, in whom the deuill actually spake by oracle, in that doing, worshipped the Deuill, seeing the most simple sort of Idolatrie, is nothing els, but the worshipping of deuils, and are adiunct. Apo. 9. 20.

(c) This mouth of the Empire, euen the Pope, that Antichristian prophet, here receiues his beginning of the *Latin* empire, as a member thereof, but afterward (ver. 11.) he becomes a seuerall King, and is particularly described: hereof read the 24. 25. and 26. Propositions.

(d) That 42. moneths be 1260. yeeres, and begin about the 300. or 316. yeare of God, reade our 1. 16. and 36. propositions.

(l) This slaying of the Lambe from the beginning, meaneth the certaintie of Godes predestination, in that the decree of God preordinate from the beginning, shall as surelie take effect, as if it had bene alreadie performed from the beginning. *Aretbas*, reads this wise , *Whose names were not written from the beginning of the world in the booke of life of the Lamb, who was slaine* . Agreeable with the like, contained Apoc, 17. 8. Alwaies, seeing both the faued number as also the forme of redemption are from the beginning appointed and preordinate by God, therefore both these readings may stand,

(m) After he hath described the Pope as a member, euen the mouth of the great *Roman* Empire: now describeth he him more particularlie & a part, as hauing obtained a particular kingdom of his owne: hereof read not *i*, with the 24. 25. and 26. propositions

(n) *Hornes*, to signifie powers and kingdomes, reade the note d, Apoc. .5.

[o] This deadly wound note *g*, is declared to be the decay of the Imperiall estat, which now being start vp again in *Chairle-maigne* the Pope proclaimes him Emperour, and willeth all men to reuerence him.

[p] Of these miracles and wonders, wrought partlie by force-rie, partlie by iugling, and partly but falsly alledged, ye shall finde diuers histories: hereof read the tenth synthesis of our 26, proposition.

[q] Of these fierie signes, we reade two sortes the one is by inchantment, such as Pope Gregory the seuēth did practise, who first was a monke and was called *Hilde-brand*. which is to say, a *helth-brand*, or rather a *hel-brand*, and being affhamed of that name, did change the same but not the meaning thereof, for as Cardinal *Benno* writes in *vita Hildebrandi*, In his booke intituled, *Vita & gesta Hildebrandi qui Rom. Pontifex factus, Gregorius 7 dictus est, descripta per Bennonem Cardinalem & Archipresbyterum Romanę ecclesie. Cum vellet manicas suas discutiebat, & in modū scintillarū ignis discutiebatur & eis miraculis oculos simpliciū delusi signō sanctitatis ludificabat: Et quia diabolus per paganos Christum publice persequi non poterat per falsum monachum sub habitu monastico, sub specie religionis, nomen Christi fraudulenter subvertere disponebat. that is when he list he did shake downe his sleeues, and fire did flie out, in maner of sparkes, and by these miracles as by a signe of holmesse he deluded the eyes of the simple people: And because the deuil might not persecute Christ openly by Pagans, therefore by this false Monk vnder a Monks habite and shew of religion, he fraudfullie preassed to subuert Christs name. The other sorte is by ceremonies of terrour, as when the Pope or his cleargie do cast down fierie torches, and Candles from on high, at the time of their cursing, as though they would meane, that the fire of Gods wrath were likewise readie at their command, to bee shaken out of heauen, as out of Hildebrands sleeue against them whome they curse. And by these horrible signes and terrours they haue so terrified Princes that they made them to loose their kingdomes and due obedience of their subiects, till they behoued to stoupe vnder their feete, and craue pardon and absolution. What kingdomes thereby the Pope hath cowed, and what rents and dignities he hath conquered, is to be seene in histories.*

[r] The pope politicklie for his ease, causeth these new counterfeit Emperors: to be made by princes Electors, that these Empe-

rors of his owne making may not onlie augment his Ecclesiasticall rents, but also may be readie, as his slaues, to fight his battels, & reuenge all his quarrels, as is to be seene in manie & diuerse histories, else shal the Pope depriue them and creat other Emperours in their place: And so hath he puissance indeede to doe, for that hee hath hitherto so pinched the empire, that he hath the substance thereof, and they little more than the bare name, image or shadow thereof: and therefore are they called images of the beast as being in a manner but counterfait Emperours: Reade hereupon our 28. proposition.

[5] The king of Romanes and apparent Emperour chosen by the Princes Electors is neuer the moie Emperour, vnlesse, being sworne to maintaine the Papisticall seate, he be after ward inaugurated and crowned by the Pope: for manifestation of which supremacie, Pope *Celestine*, crowning the Emperour *Henrie* with his hand, hee afterward with his foote threw downe the crowne from his head, saying he had authoritie both to make Emperours and to depose them at his pleasure.

[6] That these visible marks are the abused characters of $\chi \varsigma \varsigma$, and crosses of all kinde such as \dagger \times X X X and such other, and how these be rather deriued from the beasts name $\lambda \alpha \tau \epsilon \iota \nu \omicron \varsigma$, than from the name of Christ, read the 31. proposition.

(u) That the name of the beast is $\lambda \alpha \tau \epsilon \iota \nu \omicron \varsigma$, or *Latin Empire*, and how that name resulteth of the number 666. or $\chi \varsigma \varsigma$, reade the 29. proposition, & how the beasts visible marks are deriued therefrom, read the 31. proposition.

CHAP. XIII. THE ARGVMENT.

Vnder the figure of 144000. Israelites marked (Apoc. 7) with the marke of Gods protection, before the troubles of the seuen ages, and now appearing in that same full number after these troubles, reioycing with Christ on mount Sion: the spirite of God expresseth to vs the deliuerie of his church from all the tyrannie of the antichrist, & reuining thereof again in ful nūber which being the first resurrectiō, he proceedeth fro thence orderly

[6] This deadly wound note *g*, is declared to be the decay of the Imperiall estat, which now being start vp again in *Chairle-maigne* the Pope proclaimes him Emperour, and willeth all men to reuerence him.

[7] Of these miracles and wonders, wrought partlie by force, rie, partlie by iugling, and partly but fallly alledged, ye shall finde diuers histories: hereof read the tenth synthesis of our 26, proposition.

[8] Of these fierie signes, we reade two fortes the one is by inchantment, such as Pope *Gregory* the seuēth did practise, who first was a monke and was called *Hilde-brand*. which is to say, a *helth-brand*, or rather a *hel-brand*, and being ashamed of that name, did change the same but not the meaning thereof, for as Cardinal *Benno* writes in *vita Hildebrandi*, in his booke intituled, *Vita & gesta Hildebrandi qui Rom. Pontifex factus, Gregorius 7 dictus est*, descripta per *Bennonem Cardinalem & Archipresbyterum Romanę ecclesię*. Cum vellet manicas suas discutiebat, & in modū scintillarū ignis disciliebat & eis miraculis oculos simplicium veluti signo sanctitatis ludificabat: Et quia diabolus per paganos Christum publicè persequi non poterat per falsum monachum sub habitu monastico, sub specie religionis, nomen Christi fraudulenter subvertere disponebat. that is when he list he did shake downe his sleeues, and fire did flie out, in maner of sparkes, and by these miracles as by a signe of holinesse he deluded the eyes of the simple people: And because the deuill might not persecute Christ openly by Pagans, therefore by this false Monk vnder a Monks habite and shew of religion, he fraudfullie preassed to subuert Christs name. The other forte is by ceremonies of terrour, as when the Pope or his cleargie do cast down fierie torches, and Candles from on high, at the time of their cursing, as though they would meane, that the fire of Gods wrath were likewise readie at their command, to bee shaken out of heauen, as out of *Hildebrands* sleeue against them whome they curse, And by these horrible signes and terrours they haue so terrified Princes that they made them to loose their kingdoms and due obedience of their subiects, till they behoued to stoupe vnder their feete, and craue pardon and absolution. What kingdoms thereby the Pope hath cowped, and what rents and dignities he hath conquered, is to be seene in histories.

[9] The pope politicklie for his ease, causeth these new counterfeit Emperors: to be made by princes Electors, that these Empe-

rors of his owne making may not onlie augment his Ecclesiasticall rents, but also may be readie, as his slaues, to fight his battels, & reuenge all his quarrels, as is to be seene in manie & diuerse histories, else shal the Pope depriue them and creat other Emperors in their place: And so hath he puissance indeede to doe, for that hee hath hitherto so pinched the empire, that he hath the substance thereof, and they little more than the bare name, image or shadow thereof: and therefore are they called images of the beast as being in a manner but counterfait Emperours: Reade hereupon our 28. proposition.

[f] The king of Romanes and apparent Emperour chosen by the Princes Electors is neuer the more Emperour, vnlesse, being sworne to maintaine the Papisticall seate, he be after ward inaugurate and crowned by the Pope: for manifestation of which supremacy, Pope *Celestine*, crowning the Emperour *Henrie* with his hand, hee afterward with his foote threw downe the crowne from his head, saying he had authoritie both to make Emperours and to depose them at his pleasure.

[f] That these visible marks are the abused characters of $\chi \xi \varsigma$, and crosses of all kindes such as \dagger \times $\begin{smallmatrix} \oplus \\ \oplus \\ \oplus \\ \oplus \end{smallmatrix}$ \bigotimes and such other, and how these be rather deriued from the beasts name $\lambda \alpha \tau \epsilon \iota \nu \omicron \varsigma$, than from the name of Christ, read the 31. proposition.

(u) That the name of the beast is $\lambda \alpha \tau \epsilon \iota \nu \omicron \varsigma$, or *Latin Empire*, and how that name resulteth of the number 666. or $\chi \xi \varsigma$, reade the 29. proposition, & how the beasts visible marks are deriued therefrom, read the 31. proposition.

CHAP. XIII. THE ARGVMENT.

Vnder the figure of 144000. israelites marked (Apoc. 7) with the marke of Gods protection, before the troubles of the seuen ages, and now appearing in that same full number after these troubles, reioycing with Christ on mount Sion: the spirite of God expresseth to vs the delinerie of his church from all the tyrannie of the antichrist, & reuining thereof again in ful nūber which being the first resurrectiō, he procedeth frō thence orderly

to the second resurrection, and Gods great harvest, dividing the whole time to that great day, as also that dayes work, among seven Angels, whom extraordinarylie here the Prophet hath insert, and not in the tenth chapter, where they should haue bene: for the better concealing the mystery thereof to these dayes, which before these our dayes was not meet to be knowne, as may be gathered by Dan. 12. 4. 8. 9. 13. and Apoc. 10. 4 and note (d) thereof, conferred with our 11. proposition, and with the second and fourth generall reasons in our 14. proposition.

Historicall application. Paraphrast. exposition. The text

THEN I behelde, and considered the Lambe of God, Christe Iesus, to stand on the mount of his inheritance, euen among his elect Church, and with him, those [a] hundredth, fourtie & foure thousands Israelits, who before (Apo. 7) were marked patently, with the marke and name of God their protectour.

2 And I heard further, proceeding from Gods Church, the voice and found of many (b) people and nations, and the thundring & threatening voyce of Gods true Ministers, and I heard the joyfull voyce of their reioycing in God.

3 And these Israelites, sung not the old song that their Fathers did, of the Mefsias to come: but contrarily in the presence of God, & before his professors of

Then I looked, & loe, a Lambe stood on mount Sion, & with him, a hundred fourty & four thousande, hauing his Fathers Name written in their fore-heads.

2 And I heard a voice from heauen, as the sound of many waters, and as the sound of a great thünder: & I heard the voyce of harpers, harping with their harpes.

3 And they sung as it were a new song before the throne and before the four beasts, & the elders, and no man could learne that song, but the hundredth forty and four thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins, these follow the Lamb whithersoever he goeth, these are bought from men, being the first fruits unto God, and to the Lamb.

5 And in their mouths was found no guile: for they are without spot before the throne of God.

6 Then I saw another Angel flie in the middes of heaven, having an everlasting Gospel, to preach unto

the old and new Testaments, they gladly sung the songs & hymnes of their new redemption in his blood, already shed: and no [e] moe of Israel could learne to reioyce and triumph in that new redemption, but onely those hundredth, fourtie four thousand, which thereby were redemed and selected from among the earthly Israelites.

4 These are they, which are neither [d] whoremongers corporallie with women, nor spirituallie with idoles, for they are chaste and cleane from both: These follow Christ, whersoever he directeth them: these are redemed and chosen out from worldly men, being that portion of the [e] fruit of the world, that is dedicated to God, and to his Sonne Christ Iesus.

5 And in their mouths is found no guile nor deceit, for Christ hath purged their sinnes, so that they appeare without spot before the Maiestic of God.

6 Then after Christ's spirituall presence, for the defence of these hitherto: Now came another mighty Messenger, even the [f] first of the seven

6 These Israelites with many Gentiles being hitherto hidlings, preserved by God in these six ages vnder the Popes tyrannie. Now in the seventh age, about the 1541. yeare of Christ, God stirred

The seventh age begins. 1541 The first

vp openly, his mit publike ministers & seruants *Luther, Caluin, Melancthon*, and others, to preach out during all this Iubilie the perfite veritie of the Gospel publikly, which before was hid and obscured vnder the Antichristian raigne, so that now the true Church lurketh no more, but Gods trueth to all the world is made patent by these ministers.

thundering Angels of the latter day, & he, in the mouthes of God his Ministers, did publish the euerlasting Euangell of Christ Iesus, and preached forth the same openlie, to all them which dwelt vpon the earth, of euerie Nation, Kinred, tongue and people.

them that dwell on the earth, & to euerie nation and kinred, & tongue, and people.

7 Teaching them all vniuersallie, by their publike and open preaching to feare God onlie, and leaving all other superstitious worshiping, to giue glorie onelie vnto him, for the [g] houre draweth now neere in the which all shall be iudged, and therefore, to leaue their Antichristian Idolatrie, and only to worshippe him, that made the heauen, earth, waters, and all that in them is.

7 Saying With a loud voice, feare God, and giue glorie to him: for the houre of his iudgement is come, and worshippe him that made heauen and earth, and the sea, and the fountaines of water.

8 About the end of which Iubilie, and beginning of this next Iubilie, begun in Anno. 1590. God hath shewed marueilous indices, that the Empire of Rome & Papistical kingdome shall shortly fall: the Antichristian & Spanish flote is destroyed, the late king of France, Duke of Guize, and his brother

8 Then came the second of the seuen thundering Angels, declaringeauen presentlie, the horrible fall and

8 And there followed another Angel, saying, it is fallen, it is fallen Babylon the great citie: for shee made

*made al nations
to drinke of the
wines of the wrath
of her fornication.*

decay to be come
of that figuratiue
b) Babylon, & great
Antichristian citie,
because shee
had entised all nations
hitherto,
to committe idolatrous
whoredome with her
and so made them to
drinke of the cuppe of
God his eternall
wrath and indignation,

9 And the
third Angel followed
them, saying with a
loud voice, If any
man worshippe
the beast and his
image, and receiue
his marke
in his foreheade
or on his hand.

9 Afterward comes
[i] the third order of
thundering or
threatning Messengers,
openly and loudely
threatening, that
if any bee now,
that doe worship
or reuerence that
Antichristian Empire
or counterfeiters thereof,
or that receiues the
olde superstitious
markes

Angels

Jubilie

The

third

thundering

Papists, and committers
of the *Parisian* massacre all
murdered by other, one
named a protestant nowe
made king of *France*: So
that before the ende of
this Iubilie (God willing)
Rome and the whole
papistical kingdome there-
of shall be ruined.

9 So that in the thirde
Iubilie beginning in An.
1639. the ministers and
messengers of God, shall
God willing haue only the
latter dregges of that
Romish seat to admonish &
threaten by open intima-
tion, that if any bee, in
whose heartes the reue-
rence of that ruined
Empire and counterfeit
Emperors deseders ther-
of is superstitiouslie in

veterate, or if anie now
be marked with Chrisme
or crosse on hand or head

thereof on their fore
heade or in their
handes.

10 The same shall drinke of the horrible
vengeance of Godes wrath yea, of his ven-
geance and wrath, pure and vnmixed with
anie pointe of his mercie: and he shall be tor-
mented eternallie in the bitter sulphurious
fire of hell, in the presence of Christ and all his
holie Angels.

11 And the griefe of their torment shall en-
crease for cuer and cuer: and

their torment shal neuer
ende that reuerence that
Romane, and Papisticall
seate or obey the Princes
maintainers thereof, be
it *Spaine* or *Germanie*, or
who euer els, that main-
taining that seate doeth
counterfeit the Empe-
rour, and whosoever re-
ceiues in honour the
superstitious markes of
Χξς and crosses of all
kinds which are deriued
from Χξς which is the
number of *λατεινος*, the
name of the Latin Empire,

they shall haue no
slackning day nor
night, who reue-
rence that Antichri-
stian empire or coun-
terfeit Emperors
there of, or whoso-
uer receiueth the su-
perstitious markes
that are [k] deriued
and composed of
the name of that
Empire,

10 The same
shall drinke of
the wine of the
Wrath of God,
yea of the pure
wine which is
powred into the
cup of his wrath
and he shall be
tormented in fire
and brimstone,
before the helie
angels, & before
the Lambe.

11 And the
smoke of their
torment shall as-
cend euermore,
and they shall
haue no rest day
nor night, which
worshippe the
beast and his i-
mage, and who
soeuer receiueth
the printe of his
name,

12 Here is the
patience of the
Saints, here are
they that keepe
the commande-
ments of God and the faith of Iesus.

12 And this eternall punishment of the wic-
ked, doeth minister occasion of patience to the
Saintes of God, and to these that obserue his

13 *Then I heard a voice from heauen, saying vnto me, Write, blessed are the dead which die in the Lord, for that incontinent hereafter (saith the spirit) shall they rest from their labours and their works follow them.*

14 *And I looked and behold, a white cloude, and vpon the cloude sitting like vnto the Son of man, hauing on his heade a golden crowne, and in his hand a sharpe sickle*
 15 *And another Angel came out of the Temple, crying with a loude voice to him that sat on the cloude Thrust in thy sickle and reap: for the time is come to reap: for the harvest of the earth is ripe.*

16 *And hee that*

commandements, and are the faithfull seruants of Christ Iesus

13 And now doeth the prophete *Iohn* at the commandement of Gods Spirite write & publish those now to be happie that haue died in the Lord, for that (1) incontinent (saith Godes Spirite) after this Iubilie, shall they rest from their troubles, & the rewarde of their workes (deserued in Christ) shall now followe them.

14 And beholde now and loe (the fourth Iubelie being begunne in Anno a thousand sixe hundreth eightie eight.) bright clouds shall appeare, and (m) there vpon Christ the sonne of man comming vnto iudgement, as the fourth of the thundering Angeles having on his head the glorious crowne of eternall victore, and in his hand the (n) sickle of sharpe diligence, to gather in his elect with.

15 And for the fift of the thundering Angels came another euen the (o) thirde persone of the Trinitie, who proceeding out from the (p) Maieftie of the father, proclaimed with a loude voice to Christ that sat vpon the cloudes, saying, Enter to, now with diligence, and gather in thine elect: for the houre of the greates haruest is now come, and the elect people of the world are readie and ripe, expecting their reward.

16 And Christ, comming in the clouds

sat on the cloude, thrust in his sickle on the earth, & the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another angel came out fro the Altar, which had power ouer fire & cryd with a loud cry to him that had the sharpe sickle, & said, Thrust in thy sharpe sickle, & gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, & cast them into the great Wine-press of the Wrath of God.

20 And the Wine-
presse was troden

entered to as a reaper, with the sharpe sickle of diligence, to gather in whollie his elect, from the earth, and they were then all gathered vp from the earth.

17 And then came another (euen the sixt thundering Angel) executer of God his wrath from the maiestie of God, appointed also diligentlie (as with a sickle) to gather in the wicked.

18 And the seuenth and laste thundering Angell came out from the iustice seate of God, hauing power, concerning Gods fierie and fierce wrath and he proclaimed with a loude voice to the former Angell, that was readie as one with a sickle, to gather in the reprobate, saying: Enter to worke diligentlie, as a reaper with his sickle and gather the heapes of the wicked of this world, for their [q] iniquitie is fullie ripe.

19 And that sixte Angel entered vpon those people of the earth, as a reaper with his sickle, and cut downe the wicked growing in all earthlie wickednesse, and cast them into hell, the greate tormente place of God his fierce wrath.

20 And their they were tormented, farre from the companie of Gods true citicens, and as the blood of an infinite slaughter, may be thought to flowe vp to the bridles of horse in a field [r] a thousand six hundreth stades off: euen so shall their terrours and eternall

without the city,
& blood came out
of the Winepres, un-
to the horse-bridles, by the space of a
thousand and six hundred furlongs.

torment in hell, beginne to ouerflow al
measure, after the outrunning of a [7]
thousand six hundred yeares.

Notes, Reasons, and Amplifications.

(a) Of these hundredth fourtie four thousand Israelites, which the Spirit of God signified to S. Iohn, in the beginning of the troubles of the seven ages, that he would preserve and marke to himselfe, there lacks not one, but they are all exhibited now, after these troubles, merrie and reioicing with Christ their redeemer, as Christ saith, Iohn 6. 39. and 17. 12. *Hac est enim Voluntas eiusquis misit me Patris, ut omne quod dedit mihi, non perdam ex eo, sed resurrectionem illud in novissimo die, This is the Fathers will which hath sent mee, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day:* And, *Quos dedisti mihi, custodi diu, et nemo ex his perijt, &c. Those that thou gavest me, haue I kept, and none of them is lost, &c.*

(b) As in the seventh chapter hee hath expressed and fore-warnd the marking, preserving and electing of these 144000. Israelits, & of the Gentiles of all nations, an innumerable people. So here for the Israelits, he repeats that selfe-same number of 144000. and for the Gentiles, he represents them vnder the sound of many waters, & great thunders, for Rev. 17. 15. waters are interpret people, nations, and tongues, and thunders are those preachers, of whatsoever nations, that boldly threaten out Gods iudgements against the wicked, for the which, Christ called Iohn and Iames, the sonnes of thunders. Marke 3. 17. and the seven Angels, that here threaten the destruction of this Babylon, and day of iudgement, are therefore (Revel. 10. 3. 4.) called the seven thunders.

(c) This doubleesse, is literally spoken of Israel, of whom he wold mean, that, boast as they will, that they are the seed of Abraham and chosen people of God, yet shall no more of them than these 144000, be saved, that becomes Christians: whereas of the Gentils, the number that shall be saved, Rev. 7. 9. shall be infinite, and their sound shall be (here saith he ver. 2) as the sound of many waters. But concerning the precisnes of this number, read Apo. 7. note f, thereof.

(d) Th

[d] This is not so precisely meand, but that both the whore-monger and idolater, whom God afterward hath indewed with repentance and amendement, hauing faith in Christ Iesus, shal be restored to puritie in his blood: for, how oft soeuer a sinner doth repent him of his iniquities, the Lord will put his iniquitie out of his mind, *Tea, though thy sinnes* (saith God Eley 1. 18) *were as skarlet yet shall I make thee white as snow, and cleane as wool.*

(e) As the first frutes in the Leviticall law were offered to God, and the rest disposed vpon by the people: So are the elect onelie dedicate and appointed for God, and therefore, they onely are called his first frutes: and the great multitude reprobate, and reject.

[f] That this Angell (although he calleth him another Angell, that is to say, another than the Lambe) is no second, but is the first of these, which Apoc. 10. 3. 4. are called the seven thunders, appeareth hereafter by verse 9. and note 1. following, and by the 11. and 12. propositions: and therefore this Angels time falleth betwixt the 1541. and the 1590. yeare of Christ.

[g] That at this time the houre of Gods latter judgement draweth nere, euen within an hundreth and ten yeares from the end of this first Angels time, is to be seene by our 13. and 14. propositions.

[h] That vnder the name of figuratiue *Babylon*, is meand *Rome* read the 23. proposition. And as *Rome* it selfe is here comparable to *Babylon*, in that she succeded to her Empire and impietie, so also here, & in the 18. chap hereafter, doth the Prophet *S. Iohn* in describing the fall of this *Babylon*, borrow the very words of *Esay* & *Ieremie*, describing the fall of *Babylon* it self. Hereof read the note 6. of the 18. chap. Further, how before the end of this Iubilie, ending in Anno 1639. *Rome*, appearingly is to be destroyed, and the kingdome thereof to fall, the marvellous beginning of this same Iubilie seemeth to portend: for nere to the beginning hereof, in the 88. 89. and 90. yeares of God, God hath by the tempest of his winds, miraculouly destroyed the hudge and monstrous Antichristian flote, that came from *Spain*, against the prefeffours of God in this poore Iland: Again, God hath stirred vp one of the chiefe murderers of the Saints of God in *Paris*, euen the late King of *France*, to murder the Duke of *Guize*, and the Cardinall his brother, speciall devisers of that cruell Massacre. Then further

that

that mighty God hath stirred vp a desperat papistlicall Frier, to change liues with that bloody King. So that by the sword, and mutuall blood-shed of papists among themselves, the right of the crown of *France* is now fallen into the hands of the king of *Navar* who pretending himselfe to haue bene a protestant, the Church of true protestants vnder him, hath thereby had rest hitherto. And with these miraculous accidents hath this Iubilie begun, hoping in God before the end thereof, to heare that whole papistlicall city and kingdome of *Rome* vtterly ruined: For these premisses were as vnlikely before those three yeares.

(j) Because this text calleth this Angell the third Angel: therefore, necessarily the Angel preceeding him in the 8. verse, must be the second: And again, the Angel preceeding that second in the 6. verse, must be the first Angel, although the text adioines to that first Angel, the name of *other*; as being another than the Lamb, mentioned before, verse 1. For the Lamb is euer spiritually present, and assisstant with his Church: But that other was the first messenger, that commeth in the last age: and this, contained in this 9. verse, is the third, & Christ himselfe, by his bodily comming to iudgement, shall be the fourth. Read more hereof in our 13. proposition.

(k) Whereas in other parts of this book, this marke is but simple called the *beasts marke*, as doubtfull what it is like, or from whence it is deriued: here saith he plainlie, it is the *marke of the beasts name*: as if thereby he would plainly let vs vnderstand, that, that marke is some wayes deriued from the name of the beast *κατενος*, to wit, euen from the three numerall letters thereof *χξς* assigned by the text as more euidentlie doth appeare by the next chapter verse 2, and note *c*, thereof, where that marke is expressly called, the marke of the number of the beasts name, and therfore, these marks, are the marks of *χξς* and crosses of all kindes, as is proued by our 31. proposition.

(l) Some read here, *Blessed are they that incontinent hereafter die in the Lord, for that (saith the Spirit) they shall rest from their labours*: but seeing certainly, they are alwaies blessed that die in the Lord, be it heretofore, or hereafter, I therefore assent rather to them that read *Blessed are they that die in the Lord, for that incontinent hereafter (saith the Spirit) they shall rest from their labours*; and this varietie cometh by the placing of the point before the aduerbe

of time, or after the same in the Greeke.

(m) This cloud is meant literallie, for in a cloud Christ passed out of his disciples sight, and that same way (saith the Angels, Act. 1. 9. 10. 11) shall he returne to judgement: hereof read Math. 24. 30 and Mat. 26. 64. the like is spoken, Revel. 1. 7. and note f, thereof.

(n) This hooke or sickle mentioned here, and in Joel 3. 13. and mar. 4. 29. can mean no other thing, than that earnest & sharp diligence, that Christ shall vse in gathering in his elect: by comparison, as shearers or reapers with their hooques, gather in their corne, & not that Christ shall vse any material instrument in this work of the latter day: yea, no other than that, that God did vse at the first creation of all things, which was, *Dixit & factum est*, euen the vertue and puissance of his word.

(o) The precise day & houre of Gods great iudgement, being both vnknowne to Christ, so far as he is man, & also to the Angels of heauen, as Christ testifieth in Marke 13. 32. Therefore, this Angel, that is the aduertiser of Christ, must needs be the holy Spirit the great messenger of God, & God himself, by whom Christ is made fore-seene, and priuie to all mysteries, as being conjunct & vnited persons in one God-hood.

(p) This temple that is said here to be in heauen, is by the Rev. 21. 22. & by the 20. prop. nothing else than the maiestie of God: from whome the holy Spirit going out figuratiuelie, as it were, after the manner of men, beareth this message of the latter day to Christ, & so are expressed three several functions, correspondent to the three persons of the God-hood. The Father directeth the message of his iudgement, the holie Spirit beareth it vnto the Sonne, the Sonne then executeth it And this orderlie progresse is set down, but for supplie of our weake vnderstanding.

(q) This Vine is the wicked people of the world, which the Lord hath planted to bring forth good fruit, but they haue brought forth euill and corrupt works, of whom saith Elay 5. 2. *I waited that they should produce good Vines, & they brought forth sowre grapes.* That is to say, in the seuenth verse thereof: I waited that they should giue indgement, and behold, they wrought iniquitie, and I looked for iustice, and behold the complaint.

(r) Seeing by the Spirit of God, there is nothing idly or in vain expressed. These whole premises being spoken of the latter day, it appears this date of 1600. to be the date of that great day, else ap-

parantly, this great precise number of 1600. would not haue bene put here more than any other nūber, & this doth chiefly appeare because this number agreeth so neere with other propheticall dates of the latter day, falling about the yeare of Christ 1699. as at more length is shewed in our 14. Proposition.

CHAP. XV. THE ARGVMENT.

The Spirit of God, intending to repeat the prophecie of the seauen ages, now vnder the termes of Vials, which before were expressed by seuen trumpets, to the effect, the one may be a commentary to discipher the other, first setteth down this chapter as a preface thereunto, containing in it chiefly two godly instructions. The one of Gods mercy, that these last plagues being imminent & ready, do not the more fall out, till God haue first established such in security, amidst the raging seas, and consuming fire of worldly persecution, as refusing the Antichristian errors; reioyce triumphantly in God. The second instruction, is of Gods iustice, that while as his temple is most patent, and his trueth publicly preached in the dayes of the primitiue Church, forth of the open predication of the Euangell, proceeds both Gods horrible plagues, vniuersally vpon the contēners thereof: As also, it pleaseth Gods maiestie, to giue power & permission to the Anti-christ, to obscure the true condemned light of the Euangell, till the end of these plagues.

The text.

The Paraphraeticall exposition.

AND I saw another
signe in heauen,

AND I behelde againe, further
of these great and heauenly

maruels, and considered Gods messengers of the seven latter plagues readie, whereby in them the wrath of GOD might be fulfilled.

2 Then I perceiued and saw, how first God would make for his owne, the flowing [a] waues, and raging tyranny of the world calme, and firme as glasse, though mixed with a litle fire of persecution, and those that had victoriously attained to the true (b) knowledge, which is the antichristian empire, who are the counterfeit emperors thereof, which is his marke, that comes [c] of the number of his name, would he make firmelie and constantly to stand in all these raging stormes, as stable and sure with perfite gladnes,

3 Singing and reioicing with Moses and the Prophets of God, in the old Testament, and with Christ and his disciples of the new Testament.

saying, great and marueilous are thy workes, Lord God Almighty: iust and true are thy waies, King of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holie, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 Thereafter I considered, and behold the true Temple of God, - euen his holie Church was visible and patent, and the Gospel publicly preached, among his heauenlie elect of the primitiue Church.

great and marueilous, seven Angels hauing the seven last plagues: for by the, is fulfilled the wrath of God.

2 And I saw as it were, a glassie sea mingled with fire and them that had gotten victorie of the beast, and of his image & of his marke of the number of his name, stand at the glassie sea, hauing the harps of God.

3 And they sung the song of Moses the seruant of God, and the song of the Lambe,

5 And after that I looked, and behold, the temple of the Tabernacle of testimony was open in heauen.

6 And the *seauen* Angels cam out of the temple, which had the *seuen* plagues, cloathed in pure & bright linen, and hauing their breasts girded with golden girdles.

7 And one of the four beasts gaue vnto the *seauen* Angels, *seauen* golden vials, full of the wrath of God, which liueth for euermore.

8 And the Temple was full of smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the *seauen* plagues of the *seuen* Angels were fulfilled.

6 And vpon the patience of that true Church & [d]opening vp of the gospell and true christian religion, there flowed out vpon the disobedient contemners thereof, the *seuen* great plagues, powred out in the *seuen* last ages, by the Angels of God, who are clad in [e] puritie and innocencie, and gloriously girded with iustice, power and readines.

7 And *Luke* one of the (ff) *four* euangelists (ending here his acts of the Apostles) giues place from this foorth, to these *seuen* Angels, to prosecute out their prophecie of these plagues, which they are to powre foorth of the precious cups of the iustice of God euerlasting.

8 And during that time, shall the true Church of God, and holy Christian religion be (g) obscured and darkened with Antichristian errours, which the maiestie and power of God hath pleased to permit & suffer, for the cōtempt of his word, so that thereby, there shalbe no true visible Church, nor sincere doctrine publicly opened, that any may haue access vnto, till these (h) *seuen* plagues bee powred out, by these Messengers & Angels of God, against the wicked of the world.

Note, Reasons, and Amplifications.

(a) This glassie sea, is the world, wherein, although the wicked bee drowned sometime, with the stormie waues and troubles,

so metime againe, with the pleasures & voluptuouſnes thereof: yet doeth God a litle quiet the rage thereof, and make it ſo firme and ſtable to his owne, that though they ſometime ſlide thereon, and be grieved with the fire of perfecution, yet ſhall neither the raging ſtormes thereof, on the one part, nor the alluring pleasures thereof, vpon the other part, ouer-whelme or drowne them, hereof read the Paraphraſe of the Revel. 4. 6.

(b) The text here ſpeaketh of victory, and ouercomming the beaſt, his image, and marke of the number of his name. Though the ouercomming the beaſt, might import a battell or ſtrife: yet it were vnproper to ſay, they ſtroue and ouercame the marke of the number of the beaſts name. This victory then, appeares to meane a ſpirituall ſtrife by knowledge, to diſcerne the trueth and true meaning of theſe, from the wrong meaning, and ſo to ouercome the difficultie of theſe myſteries, that knowing their true meaning, we may victoriously follow the trueth.

[c] Many hauing miſtaken this text, haue not followed the originall Greeke, but thinking to make the matter more ſenſible, haue turned it to the wrong ſenſe; for ſome haue here inter:oned the conjunction, *and*, ſaying, of his marke, [*and*] of the number of his name: theſe, by interponing that conjunction, *and*, would meane the beaſts marke to be a ſeueral thing, no waies pertinent to the number of the beaſts name. Others, not finding there that conjunction, *and*, which is καὶ in the Greeke, doeth apparantly iudge theſe words [*Of his marke of the number of his name*] to bee put appoſitiue, as to ſaye, *Iohn an Apoſtle*, and ſo doeth iudge this mark & this number to mean both one thing, & therefore leaues out the one, to wit, the marke, & this is done in the vulgar latine tranſlation in theſe words: *Et eos qui vicerunt beſtiam & imaginem eius & numerum nominis eius, &c.* that is, *and they who haue gotten Victory of the beaſt, and of his image, and of the number of his name, &c.* but berwixt theſe extremities, whereof the one addeth, and the other paireth the text, we holde the text it ſelfe as the true middeſt, which word by word according to the greeke originall, & as both T. Beza in the Latine, and we here in the english haue expounded the ſame, doeth import not the victory of the beaſts marke, and of the number of his name, but of the beaſts marke of the number of his name, καὶ ἐν τοῦ χαράγματος αὐτοῦ, ἐν τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ: inferring expreſſely thereby that the beaſts mark comes of the number of his name & therfore, haue

we cited this text in our 31. *propositiō*, as a sure ground & authoritie to trie this mark by. Reade further hereof in the said prop.

(d) That this Temple meanes Gods holy Church and whole contents thereof, euen his very trueth & true religion amongst his holy and heauenly elect vpon earth, is shewed in our 20. *proposition*. And here is to be noted, that euer the more patently that this temple is opened, and the more openly that Gods truth is published, the greater euer are the plagues that floweth out from thence, if it be not duly imbraced, and reuerently accepted, as experience both here, after the daies of the primitiue Church, and also in all ages proueth, and shal, without all question, be also prooued vpon vs in this present age, except more speedy repentance come nor yet appeareth.

(e) That fine linnen, is puritie, innocencie and iustificacion, read the Reuel. 19. 8. and how this girding is a signe of readines, read Luke 12. 35. and Luke 17. 8. and specially meaneth readines to iustice, as in Esay, 11. 5. *Iustitia cingulum lumborum eius, Iustice shall be the girdle of his loynes, &c.* and that with great power, as Psal. 17. 33. 40. So that the girdle of these properties, for their excellencie, is said here to be of golde: that is to say, precious and glorious, as is said, Apoc. 1. 13. note (n) thereof.

(f) Where it is said here, that this beast or Evangelist, gaue the seuen Vials to these seuen Angels; it is not literallie so to be takē, but after a propheticall and figuratiue maner of speech: as if hee would say, that, that Evangelist *Luke* remitted, & gaue ouer the writing of the rest of his Ecclesiastical historie, and entred to, these seuen Angels to prophecie out, where he left off: The like phrase is commonly vsed, in saying, Thou hast deliuered him thy penne: that is, Thou hast giuen place to him to write the rest. Here then note, that if either the foure beasts were wrong interpreted, to be the foure Evangelists, or yet the seuen trumpets, or seuen vials were not both one, or at the least, beganne not about the yeare of God, 71. and so our 2. 6. and 19. *propositions* were impugned, then would there some repugnance appeare here: but in that there is no repugnance here (for the Actes of the Apostles end at the remaining of *Paul* captiue two yeeres in *Rome*, in free-ward, where shortly after he suffred death, in the end of *Nero* his reign, which approacheth within a yeare or two to the said 71. yeare of Christ). Therefore, the said *propositions* are hereby confirmed &

vndoubtedlie approoued.

(g) Some doe translate this to be the smoke and reeke of Gods maiestie, & of his power, that hindereth vs to enter into his Temple, which is not probable, but rather, as *Ierome* & other learned translate it, a smoke, not of Gods maiestie, nor of his power, but from Gods maiestie, and from his power, as being the smoke of Antichristian errors, which neuerthelesse floweth from the permission and power of Gods maiestie, for the punishment of the contemners of his trueth. The like is said in the Lords prayer, *Lord, lead vs not into temptation.* and *Amos 3. 6. Is there any euil in the citie, which the Lord hath not done:* not that the Lord tempteth vs, or doth any euil in the citie directly, but only, that, that temptation and euil-doing doeth flow from the permission and sufferance of his maiestie, and his almightie power, as permitting, in his iust wrath, his slaues, the devil, the world, and the flesh, to stir vp all euill in vs: And so, this smoke that hindereth vs from entering into Gods Temple, is not his smoke, but the smoke of Antichristian errors, which neuerthelesse floweth from the permission of Gods maiestie and power.

(h) This abiding of Gods Temple so long latent and obscure, is most certaine: For, during the most part of the first age, by diuers heretikes, fore-runners of the great Antichrist: & during the second, third, fourth, fift, sixt, and beginning of the seuenth ages, by the Romane Antichrist himselte, the true Temple of God, and light of the Gospell was obscured, till by the seuenth plague, in this seuenth & last age, his kingdome began to fall, so that hencefoorth to the worlds end, shall Gods true Church and holie religion be patent, open, and publikelie knowne. Hereof read the paraphrase of chap. 11. 19. and note (r) thereof, with the discourse of our 20. proposition.

CHAP. 16. THE ARGVMENT.

Having pramitted the former chapter, as a preface to the prophecie of the seauen ages, nowe to bee repeated under the tearmes of vials. In this chapter bee
prose-

prosecutes out, in due order of time, the plagues of the whole seven vials, correspondent and agreeable in purpose, sense, and almost in te armes with the seven trumpets before expressed, whereby most surely, the one may be used as a commentary to the other.

The text. Paraphrastical exposition. Historical application.

1 **AND** I heard a great voice out of the temple, saying to the seven Angels, Goe your waies, and poure out the seven vialles of the wrath of God, upon the earth.

2 And the first went, and powred out his vial upon the earth, and there fell a noysome and a grievous sore upon the men, which had the marke of the beast, & upon the which worshipped his image.

AND I heard the mightie decree of God, directed from the Temple of his trueth, to his ministering Spirits of the seven ages, commanding them to passe, and powre out the cuppes of his wrath of these seven ages, vpon the [a] people of the earth.

2 And his messengers of the first age passed, and powred out the cups of God his wrath vpon the great Empire of the earth, & there came a cruell and horrible plague vpon al people that

Anno Christi.

71

The first Viall or age

1 **AT** the appointment of God, there are seven ages to the worlds end, in euery one of the which, there are seuerall plagues poured foorth, for the iniquities of the world.

2 In the first age, from the yeare of God, 71. to the 316. yeare, the Empire of Rome and Roman Monarchie beganne to decay: For, the subiects of that Empire, and all who obeyed the degenerate Princes thereof, were sometime plagued and oppressed by their tyrannie, and by the tyrannie of the thirty tyrants, that then raigned vnder the: Others, sometime were oner-run by strangers, through the effeminate lenitie of these Emperours.

3 Wherethrough, and because in the seconde and next age, beginning about the yeare of God, 316. the Emperour *Constantine* transported the imperiall seare to *Constantinople*, it came to passe, that the towne of *Rome*, and whole Peninsull of *Cittim*, which is (*ex Hieronymo de interpretatione nominum*) interpreted the gathering or tossing of the seas, and nowe is called *Italie*, is left a praie to the *Huns*, *Gothes*, *Vandales*, and other barbarous nations, who slewe and destroyed of the inhabitants of that countrey at their pleasure.

4 Then begins in the yeare of God, 561. the third age, in the which, the wicked *Mahomet* arose & taught the damnable doctrine of his *Al-laron*, among the Christian Churches of the *Orient*, where-through these Easterly countries

professed obedience to it, and vpon them that reuerenced that Empire, & the degenerate Princes therof.

3 And the messengers of the second age, powred forth their cups of God his wrath vpon a certaine (b) sea coast, peninsul or land, named by the sea: & that land became full of blood-shed and murther: and all the people that sometime liued wealthilie in that Peninsul, were (for the most part) slain and destroyed.

4 And the messengers of the third age powred out their cups of Gods wrath (c) vpon the wholsom floods and liuelie fountains of pure doctrine, and the

3 And the second Angell poured out his viall vpon the sea, and it became as the blood of a dead man: and euerie liuing thing died in the sea.

4 And the thirde Angell poured out his viall vpon the riuers & fountaines of waters and they became blood.

doctrine became
corrupt, tending
alto(*d*) bloodshed
and murder.

*5 And I heard
the Angell of
the Waters say,
Lord, thou art
iust, which art,
& which wast,
& holy, because
thou hast iudg-
ed these things.*

5 And I percei-
ued the Messen-
gers and Ministers
of the true doctri-
n extolling Gods
iustice, saying.
Thou Lord, who
is, and euer was
holy, art iust, and
hast iudged righte-
ously in this cause.

6 For these peo-
ple haue shed the
blood of thy holie
Saints and Mini-
sters, & therefore
hast thou suffered
them spirituallie
to drinke bloody
doctrine, exhor-
ting blood-shed,
for they were no
better worthie.

*7 And I heard
another out of
the Sanctuarie
say, euen so Lord*

7 And I considered
fro the Sanctu-
ary, euen from among
them, that entered
into the secret me-
ditatio of gods my

became altogether cor-
rupt with his bloodie
heresie.

third

5 Herein doeth God
his iustice and most iust
iudgement appeare: for
that men had then con-
temned the true do-
ctrine.

1st

6 And shed the blood
of Gods seruants, there-
fore did God sende a-
mong them this *Maho-*
meticke doctrine, which
cruellie exhorteth men
to make war and blood-
shed, & falsly promiset
the kingdome of heauen
to all those, that valiantly
fight in their quarrels.

all

7 And this, all that
contemplate the myste-
ries of Gods iustice, vn-
derstande to bee iustlie
deserued at the hands of

the almightie, who is true and righteous in all his iudgements,

8 Then beginneth in Anno 806. the fourth age, about the which time, the Spiritualitie & Papistical Cleargie, induced many contenti-ous arguments, and sophistical reasonings, as the captious distinctions of *δουλεία* & *λατρεία*, excusing their idolatrie, and new erection of Imagerie, established lately before, in the sequenth councill of *Nice*, against certaine Godlie Emperours of *Greece*, who had demolished Imagerie: Also, the curious sophismes and contentious arguments of transubstantiatio to excuse their *αρετολατρεία* and adoration of the bread.

9 And with these, and such like fires of contentions, they kindled vp men in strife, smothering the trueth, and blaspheming the name of God, by calling it God, that was not God,

teries, the same also confessed and approued, saying, O Lord God Almighty, true and righteous are thy iudgements-

8 And Gods Messengers of the fourth age, powdered out the cup of Gods wrath, against the [e] spiri- tuall Preachers: & God suffered them to stir vp arrogant opinions, and to vex & grieue men with their sophismes, and furious fire of their hot contentions.

9 And men were marueilously chafed, and puffed vp with [f] contenti-ous arguments, defending blasphemies against the Name of God, who only had power to reveale the trueth, and to re-

God Almightye true and righteous are thy iudgements.

8 And the fourth Angell poured out his viall on the Sun, & it was giuen unto him to torment men with heate of fire.

9 And men boyled in great heat, and blasphemed the name of God, which hath power ouer these plagues,

and

and they repented not to give him glorie.

10 And the fift Angel powred out his viall upon the throne of the beast, and his kingdom waxed darke, and they gnew their tongues for sorrow.

11 And blasphemed the God of heauen for their paines and for their sores, and repented not of their works.

12 And the sixt Angel powred out his vi-

lall. moue these plagues of bitter contention, neither repented they thereof, that they might glorifie God.

10 And the messengers of the fift age, powred out their cups of God his wrath, against the Antichristian & imperial thron, and other more [g]puissant Conquerors, obscured and stayned their monarchy, so that they orped & gna shed their tongues for sorrow.

11 And yet insisted, blaspheming the God of heauen euen the more because of these plagues and griefes, and repented not theselues of their wicked works.

12 And the messengers of the

and perseuered in these errors, without repenting, or glorifying of the name of the true & almighty God.

10 Then the fift age being begun in An. 1051. That yeare Zadok was made first Dominatour of the *Turkes*, whose dominion arose dailie so gret, & so diminished the *Roman* Empire, that they of the Empire are greatly astonished and grieved.

11 And yet continue they still in their former impieties, idolatries and schismes, without repenting the same, or crauing pardon of God for their wicked workes.

12 Afterwarde, begins the sixt age, in An. 1296. About this time, euen in An. 1300, *Ottoman* being crowned the first *Mahometan* Emperour, it plea-

sed

the almightie, who is true and righteous in all his iudgements,

8 Then beginneth in Anno 806. the fourth age, about the which time, the Spiritualitie & Papistical Cleargie, induced many contentious arguments, and sophistical reasonings, as the captious distinctions of δουλεια & λατρευια, excusing their idolatrie, and new erection of Imagerie, established lately before, in the seventh counsell of Nice, against certaine Godlie Emperours of Greece, who had demolished Imagerie: Also, the curious sophismes and contentious arguments of transubstantiatio to excuse their αρτολατρευια and adoration of the bread.

9 And with these, and such like fires of contentions, they kindled vp men in strife, smothering the trueth, and blaspheming the name of God, by calling it God, that was not God,

steries, the same also confessed and approued, saying, O Lord God Almighty, true and righteous are thy iudgements-

8 And Gods Messengers of the fourth age, powdered out the cup of Gods wrath, against the [e]spirituall Preachers: & God suffred them to stir vp arrogant opinions, and to vex & grieue men with their sophismes, and furious fire of their hot contentions.

9 And men were marueilously chafed, and puffed vp with [f]contentious arguments, defending blasphemies against the Name of God, who only had power to reueale the trueth, and to re-

God Almightye true and righteous are thy iudgements.

8 And the fourth Angell poured out his viall on the Sun, & it was giuen vnto him to torment men with heat of fire.

9 And men boyled in great heat, and blasphemed the name of God, which hath power ouer these plagues,

an d

and they repen- moue these plagues
ted not to giue of bitter conten-
him glorie. tion, neither repen-
1051

all.

and perseuered in these
errours, without repen-
ting, or glorifying of
the name of the true &
almightie God.

10 And the
fift Angel pow-
red out his vi-
all upon the
throne of the
beast, and his
kingdom wax-
ed darke, and
they gnew their
tongues for sor-
row.

10 And the mes-
sengers of the fift
age, powred out
their cups of God
his wrath, against
the Antichristian
& imperial thron,
and other more
[e]puissant Con-
querors, obscured
and stayned their
monarchy, so that
they orped & gna-
shed their tongues
for sorrow.

The

fift

viall.

10 Then the fift age
being begun in An. 1051.
That yeare *Zadok* was
made first Dominatour
of the *Turkes*, whose do-
minion arose dailie so
gret, & so diminished the
Roman Empire, that they
of the Empire are greatly
astonished and grieved.

11 And
blasphemed the
God of heauen
for their paines
and for their
sores, and re-
pentent not of
their Works.

11 And yet insi-
sted, blaspheming
the God of heauē
euen the more be-
cause of these pla-
gues and griefes,
and repented not
theselues of their
wicked works.

1296

11 And yet continue
they still, in their former
impieties, idolatries and
schismes, without repen-
ting the same, or crauing
pardon of God for their
wicked workes.

12 And the
sixt Angel pow-
red out his vi-

12 And the
messengers of the

12 Afterwarde, begins
the sixt age, in An. 1296.
About this time, euen in
An. 1300, *Ottoman* being
crowned the first *Maho-
metan* Emperour, it plea-

sed

led God in his wrath, to stirre vp from that time forth the foure nations Mahometans, *Turky, Tartarians, Saracens, and Arabians*, that dwel beyonde and about *Euphrates*, with the said *Ottoman* and his vnder-kings of the East countries, to come ouer *Euphrates*, and raise warre against them of the whol Roman Empire.

13 At this time, the Devil stirres vppe false teachers on both the sides, euen the Legates of the Pope and Roman seat on the one side, and the doctours of the Mahometick heresies, on the other side, to seduce and stirre vp their subiectes of the whole worlde, three waies: to wit, in most furious wrath and cruelty, the one against the other. Secondly, to stand obstinately in their hereticall doctrine. Thirdly, to be illuded with vaine hope, to obtaine avaritiously, both the whole kingdomes of the worlde, and also the kingdom of heauen hereafter, if they fight valiantly in these their holie warres, as they call them.

The
fixt age, powred out their cups of Gods wrath, toward the people that remained about *Euphrates*, that these Kings and Princes of the East, may make ready way ouer *Euphrates*, & take journey against the people of the West.

13 So I considered out of the deuillish [b]mouths of the great Empire, and of the false Prophet, to proceed three speciall exhortations & wicked entisements, as vile vermin, or frogs, creeping from their pool.

14 These be (i) deuillish inspirations, entising men by lying wonders and entered into the hearts of all

all vpo the great riuer *Euphrates* and the water therof dried vp, that the way of the kings of the East should be prepared.

13 And I sawe three vncleane spirites, like frogs, come out of the mouth of the Dragon, and out of the mouthe of the beast, and out of the mouth of the false prophets.

14 For they are the Spirits of Devils, working miracles, to goe vnto the Kinges of the earth, and of

*the whol world,
to gather them
to the battell of
that great daye
of Gods almighty-
tie.*

*15 (Behold,
I come as a
thiefe. Blessed
is hee that wat-
chet h and kee-
peth his gar-
ments, leaſt hee,
Walke naked, &
men ſee his ſil-
thineſſe.)*

*16 And they
gathered them-
ſelues together
into a place, cal-
led in Hebrew
Armageddon.*

the Princes of the
world, to entife &
ſtirre them vp to
make warre toge-
ther, in this time
of the horrible
vengeance of Al-
mighty God.

15 Behold (ſaith
the Lord) I come
at vnawares to pu-
niſh: bleſſed is hee
that abideth, pray-
ing, and watching
from ſin, and kee-
peth his clothings
of righteouſneſſe,
leaſt hee beeing
ſtripped thereof,
al his horrible ini-
quities appeare
diſcouered, to his
eternal ſhame and
confuſion.

16 And theſe
people ſhal gather
themſelues toge-
ther, to fight in the
(k) mountaine of
gods Euangel, euē
in the lande of his
choſe fruit, & Chri-
ſtian elect people.

14 And by theſe deu-
liſh intifementes, con-
firmed ſome-times with
lying wonders, they ſtir-
red vp all the princes of
the world by Eaſt, and a-
bout *Euphrates*, againſt
thoſe that are by Weſt, in
continual warfare all this
ſixt age.

15 So hath the Almightie
brought this great &
ſudden vengeance vpon
the Papiſticall Chriſtians
for their deſection. Bleſ-
ſed are they that abide
conſtant, for God ſhal de-
liuer them from ſhame &
confuſion.

16 And this wicked mul-
titude of the whol world,
euen the Roman & Papi-
ſtical Princes fro the weſt,
and *Mahometick* Princes
fro the eaſt, conueened, &
fought many battels in
Chriſtendom, both in *A-
ſia* where *S. Iohn* had ſen

this

this revelation vnto the seuen Christian Churches thereof, and in such parts also of *Europe*, where other Apostles had preached.

17 Last of all, begins the seuenth age, in *Anno Christi*, 1741. in the which age the world shal ende.

18 In the meane time there shall be great and tempestuous troubles of all sortes, and speciallie, the great Romane Empire, and Papisticall kingdome shall (GOD willing) quite be overthrowne, and the Monarchie thereof so vtterlie destroyed, as neuer Monarchie was, since the beginning of the world.

17 And the Angels of the seuenth age, powred forth their vials of gods wrath, against the volving ayre, euen the changeable estate of things, & there passed out a mighty decree & ordinance from Gods throne, and Temple of his trueth among his faithfull, saying, (1) al is done, euen all mortal things, in this age shal end

18 And vntill that end, there shall be great shewes, and foretokens of tempestuous troubles, rumours of warres, and Gods iust iudgements thundered out, & such a commotion shall come in the great Empire of the earth, (which seemeth more stable than

17 And the seuenth Angell powred out his viall into the aire, and there came a loude voice, out of the Temple of heauen from the throne, saying, It is done.

18 And there were voices, and thundrings, & lightnings, & there was a greate earth-quake, such as was not since men were vpon the earth, euen so mightie an earth-quake.

19 And the great city was divided into three parts, and the cities of the nations fell: & great Babylon came in remembrance before God, to give vn to her the cup of the wine of the fiercenes of his wrath.

20 And euery Ile fled away, and the mountains wer not found.

21 And there

the earth) that there came [m] neuer so great a commotion thereof, since first men wer vpon earth.

19 And the whole people that [n] dwelt in Christendom, became of three sorts of opinions, and all the Ethnick religions were abolished, & then the great (o) Antichristian city, successeur of Babel, came in remembrance before the Almighty, to giue her now to drinke in his iustice, the cup of his wrath, and bitter indignation.

20 And euery Island revolted from her, & her mighty kingdomes of maine land were dissolued.

21 That time

all,

and

last

19 At this time the whol people that remain in Christendome, shal either professe Protestantie, Papistrie, or a pretended Christian neutrality: for as touching the publicke profession of any Ethnick religion, there shall be none within Christendome: then shal that Papistlicall seat and citie of Rome, in Gods wrath, and iust iudgement bee destroyed.

20 England, Scotland, and other Ilands shal revolt from her, and leaue her Papistrie: her mighty & confederat kingdomes of Germanie, France, Spain, and others: shall either be ruined and dissolued themselves, or then shall dissolue their league with her.

21 In this time, zeale

to

to God and charitie
to our neighbors shal
grow cold, and selfe
loue shall abound a-
mong all people,
whereby the most
part shall neglect &
despise God, and fol-
low their avarice,
selfe loue, and parti-
al affections for vn-
doubtedly, to the
worlds end, these
vices shall euer en-
crease.

the (p) cold & tempe-
stuous hail of selfeloue like talents out
and lacke of zeale and of heauen vpon
charity, fell downe as the men, & men
from on high, and in a-
bundance among the
people of the world, so
that they despised & bla-
phemed God through
their coldnes of charity
& zeal, for that plague
of cold zeale doeth
euery-where increase.

Notes, Reasons, and Amplifications.

(a) The earth, in al the Revelation, is not only taken for the people of the earth in generall, but for the Antichristian & vniuersal Empire of the earth, euen the *Romane* Monarchie in special, as appeareth here plainly by these seuen plagues, which here are saide to be powred fourth vpon the earth, and fell indeed against the *Romane* Empire, & chieflie, where he saith, the first Vial was powred forth vpon the earth, he subjoyneth incontinent, and there fell a noysome and grievous plague on them that did beare the mark of that Antichristian beast or Empire: as meaning by the falling of that plague on the earth, the falling therof on the empire of the earth and consequentlie, the earth meaneth the Empire of the earth, or *Romane* Monarchie: and therefore, earthquake doth euer mean commotions of the Empire, both actiuelie and passiuelie, as you shall find through all our Paraphrase, to agree with the historie.

(b) Why iustly we interpret the sea to meane *Italie*, reade the note d, Apoc. 8.

[c] That fountains & flouds mean doctrin, read the note g, Ap. 8

(d) This doctrin is iustly called bloudy, seeing the *Mahomet* preached and proclaimed warre against all men, and promised the Kingdome of heauen to them, that fight valiantly in his causes.

(e) That the Sunne for the most part, meaneth the spiritual estate, read Apoc. 6. note h, thereof.

(f) This heat that the Cleargie, at this time, both chafed them-

selues, and others with, agrees verie wel, by histories of that time to be both the contentious arguments, & opinions, contained in our historicall application, wherby they troubled & vexed Christians, as also the pride and ire of the Pope & his Clergie, which at this time rose so hie, that they by the hand of *Charlemaigne*, bereft the *Exarchat*, frō the Emperōr of the *Orient*, & the kingdom of *Lombardie*, frō the *Lombards*, and do brook a great part of both: o this day, & then, & euer since, haue stirred [vp the world in strife.

(g.) This plague, that here makes against the *Romane* seat, in this fift Vial, proueth the plague of the fift trumpet, not to meane the Pope [as some beleue] but rather the Turke, as in our 3. proposition is proved more at length.

[h] These three vnclane Spirits, that here are said to proceed forth of the mouthes of the Deuill, of the Antichristian beast, and of the false Prophet, are called (Apoc. 9. 17. 18.) three plagues of fire, smoke, and brimstone, that proceeded out of the mouthes of the Mahometanes: where-through of necessitie, they must meane such three common heades of doctrine, as both the Pope and the Mahomet doe seduce their subiects with. Such as, first, their ire and tyrannie: for, the Pope proclaimed havocke of all Mahometick blood. So do the Mahometans with Christians. Secondly, heresie: For the Pope preaseth by all meanes possible to spread his papisticall heresie vniversally: so doe the *Mahometans* their wicked heresie of their *Alkaron*. Thirdly, bitter & sulphurius avarice: For either of the aspired to be Monarch of the whol world. The Pope charging the Empire, and his vnder-kings to fight his holy wars, (as he tearmeth them) for the augmenting of *S. Peters* patrimony. The *Mahomet* charging his *Saracens* to take vp the whole kingdoms of the world, as promised to the by God (Gen. 13. 16,) as being the sonnes of *Abraham*, euē *Agarens* indeed, and *Saracens* (as they think) by adoption, & therefore, promising the kingdom of heauen to the that fight valiantly in that quarrel: and so for conclusion, these deuillish plagues, and inspirations of ire, heresie, and avarice, do seeme to be the three plagues and deuillish intisements, that here both moueth Papisticall & Mahometicke kings to this great bloodshed and war-fare.

(i) As God is in the trueth, and the trueth in him, and he is the truth (Ioh. 14. 6.) So (*à contrariis*) the Deuill is in deceit, and deceit in him, and he is deceit, and that so inseparablie, that where the

one is, there also is the other. Whereupon, these wicked and deceitful intisements, and three inspirations of the Deuill, are iustly called by the text, *spirits of Devils*, because the Deuill goeth with them, and they with him coniunctly, in token of the which his personal presence with them, hee confirmeth them oftentimes with lying wonders, and deceitful miracles, as saith the Text, Of these false Papistical miracles, and *Mahometical enthusiasmes*, diuers are to be read in their histories.

(t) That *Armageddon* signifieth the mountaine of the Euangel, or of the elect fruit, read *Hieromede interpretatione uominum*. There is no reason here to read *Geddon arma*, as some do, vnder pretence of the Hebrew maner of reading backward: for if the Hebrew maner were here to be obserued, not only would the last word be first read, but euen likewise the last letters first, and euery letter backward in his owne order, making *Noddegamra*, and not *geddon arma*.

(f) Of this consummation of all things, read the note (q) Apoc. 11.

(m) There came never so great a change among the wicked Monarchies of the earth: for euer as one was destroyed, another as wicked arose, but now shal al wicked kingdomes be dissolued, and shal giue place vnto the eternal kingdome of Christ.

(n) This great citie, hauing neither the epither of Holie, nor contrarilie, any Antichristian epither ioyned to it, and yet apparently by the text, including no professed Gentilisme, must therefore, (as appeares) meane Christendome, which neither is altogether Gods holie citie and spiritual Hierusalem, neither yet altogether Antichristian, but partly of both: but hauing no publike Gentilisme professed in it: for there is no religion publikelie professed in it, but Christian: yet by the craft of the deuill, the same is rent in peces, euē in three factions: one being Protestants, another Papists, the third, ignorant Neutrals, alike to both: who al call themselues Christians: But of these three, the Papistical seate being the author both of their owne wilfull errors, as also of the ignorant peoples Neutralitie and doubtfulness of faith, shall therefore (in the next verse) goe to ruine.

(o) That this Babylon, that here is mentioned, is Rome, is proved by our 23. proposition: by destruction of the which Romane seate, here prophesied, occasion of perseverance is ministred to

the protestants, penitence to the Papists, and of perfect certaintie to the doubtfull and wauering Neutrall: which because these do not the more hereof acknowledge, & thankfullie accept, but for the most part, become all cold as haill (as in the next verse is said) therefore doth the Lord shorten the latter dayes, for finall end of all iniquitie.

(p) Of this cold and tempestuous haile of selfe-loue, & lack of zeale & charitie, read the note f, Apoc. 11. Here note, that professed Christians, beeing of three sorts, Protestants, Papists, & Neutrals: the Papists being the Authors, both of their owne wilfull errors, and of the Neutrals ignorant errors, are therefore in the former verse, first punished: but because, neuertheless, these ignorant Neutrals do encrease & augment, daylie in self-loue, & their zeale and charitie euer freezeth colder & colder to the worlds end, therefore, shal the Lord shorten the latter day, as appeareth by the testimonies cited in the said note f, Apoc. 11.

CHAP. XVII. THE ARGUMENT.

The most special intention of the Spirit of God, in this holy worke, being conerthly to discover the Antichrist (co-uerthlie I say, least before the time, and to Antichristian persons it being known, had ministred occasion to their tyrannie, t brough care of their owne standing, to haue destroyed this whole Revelation) now, vnder this couerture, and locking up of his secrets, God hath bene so beneficiall to his own, that he provideth the means, where by this most needfull discoverie of the Antichrist, shal be in due time made patent to them: among the which means, this chapter is the key and chiefe: For here, in expresse tearms, the Spirit of God hath interpreted the great Antichristian and Idolatrous whoore, to be that citie, that is set as Mistres over the kingdomes of the earth: and the seuen heads of the beast, whereon she sitteth, to be her seuen mountaines, whereby (beside ma-

ny other tokens herein contained) that imperiall and seuen-hilled citie of Rome is most liuelie expressed, and only designed, and all true Christians thereby certified, that in it must the Antichrist set his seat and dwelling.

Historicall application.

NOW, the last of the seuen ages being come, the Spirit of God letteth vs evidently see the destruction approaching of the great Antichristian citie, and Idolatrous Empire of Rome, which hitherto hath empiied ouer all nations.

1 And with whome all the princes of the earth haue bene entised to goe spiritually awhoring, both of olde, after the Pagan Idols of Mars, Minerva, lady Fortune, and others, as also of late, after the images of our Ladie, the Crucifixe, S. Paul, S. Helen, S. Margaret, S. Syluester Pope, and infinit moe papisticall idols, and haue caused all people to dote with these fond superstitious errors.

Paraph. exposition.

AND there I came, & communed with mee, of the seuen the [a] last of the gels, which had Angels, which did the seuen vials, beare the plagues & talked with of the seuen latter me, saying vnto ages, saying, Ap- me. Come, I will proch, & I shall shew thee the vnto thee, the de- damnation of struction of the the great where great Antichristi that sitteth vpon city [b] and idola- on many watrous whore, who terr- impires over many [c] nations.

2 And with whom the kings of the earth haue bin entised to comitido- the kings of the latrie, and all that earth, and the dwell vnder her inhabitants of earthly empire, are the earth are drunken with the drunken with (d) doctrin of her the wine of her abominable er- fornication. rours.

3 So he cari-
ed me away in
to the wilder-
nes in the Spi-
rit, and I saw
a woman sit-
upon a skar-
let coloured
beast, full of
names of blas-
phemy, which
had seuen heads
& ten horns.

3 Then rauished
he my spirit in (e) so-
litarie contempla-
tions : and I per-
ceiued, vnder the
figure of a (f) womā,
a citie, set ouer a
cruell & (g) blood-
thirstie Monarchie,
full of glorious
and blasphemous
(h) styles, which is
situate vpon se-
uen (i) mountaines,
and ruled by se-
uen princelie (k)
gouernements, vn-
der the figure of se-
uen heads, and after
warde divided in-
to (l) tē vnder-kings
vnder the figure of
ten hornes.

4 And the wo-
man was array-
ed in purple
& skarlet, &
gilded with
gold & preci-
ous stones, and
pearles, & had
a cup of golde
in her hand,
full of abomi-

4 And this who-
rish citie, was clade
with all princelie
(m) riches of purple,
skarlet, gold, preci-
ous stones, and
pearle, exhibiting
and propining (as
out of her hande)
to the whole world

3 And those, whose spirit
God indued with true
iudgement, may perceauē,
howe that citie of Rome
hath broked a bloody Em-
pire, and hath vsurped
proude, glorious, and bla-
spheinous Antichristian
titles, calling her selfe of
olde, *Roma aeterna, felix, in-
uicta, &c.* and her Empire,
sacrosanctum & perpetuum;
and of new, *S. Peters chair,*
the Apostolike seate, & head
citie of the Church. Shee is
builded vpon seven hills,
and hath bene governed
successiuelly, by seven
princelie gouernments, &
assisted by the ten Chri-
stia kings, her confederats,
all hereafter nominated.

4 And this imperial citie
injoyeth all the pompe &
riches of the worlde: her
pillars are of marble, her
tapestries of silkes, her si-
lerings overgilt with gold,
her Cardinals and rulers
clothed in fine skarlet, red
& purple: their temples &
idols decored with gold,
pearles, & precious stones:
for all the worlde payes

tribute vnto her, but she communicated nothing to the again, but her poisonous doctrine, and vile allurements of idolatrie.

5 And though her common name be *Rome*, yet is she often stiled gloriously, by her Clarkes, after her grand-mother, *Babylon*, whose Empire thee brooketh, & so is as mother of all vice, & fountaine of all filchines.

6 And we may daylie see, how that cruel citie hath supped the blood of many thousands of Gods martyrs, so that it is wonderful to behold, how thee doth play the Antichrist in al her tokens & behauiour.

7 Which the Spirit of God, in these latter dayes letteth vs euidently vnderstand, to agree in all points with the Antichristian citie, Empire, seuen moun-

the venoumed nations, and filthinesse of her fornication.

5 And she bare the title & stile of (n)mystical *Babylon* meaning literally her successeur the mother of al spiritual whoredome, and abominable idolatrie of the world.

6 And I saw this city, as drunken with the blood of Gods seruants, & martyrs of Iesus Christ, and I wondered marvelously with great admiration, when I considered her.

7 Then said the Angell vnto mee, why wonderest thou? for I shall make plaine vnto thee, & to the whole church in thee, the perfect interpre-

5 And in her fore-head, was a name written *A mysterie, great Babylon the mother of whordomes, & abominations of the earth.*

6 And I saw the woman drunken with the blood of Saints, & with the blood of the martyrs of Iesus: & When I saw her, I

wondered with a great marvel
7 Then the Angel said vnto me, Wherefore maruilest thou? I will shew thee the

myſterie of the Woman, and of the beaſte that beareth her, Which hath ſeuen heades, and ten hornes.

tation, what is meant by that woman, and by that imperial beaſt or Monarchie, which vpholdeth her, who hath the ſeuen heads and ten hornes.

8 That imperial [p] beaſt that thou didſt ſee, was that Monarchie which hitherto raigned, & now vakeſth through the deceaſe of the Emperour thereof, and immediatly ſhall the next Emperour thereof ariſe of low degree, & baſe lineage to that Monarchie, & ſhortlie thereafter he ſhall die, & the people of the earth, euen they whoſe names are not frō the beginning of the world, regiſtred into the booke of life, ſhall haue in

raiges, ſeuen princelie governments, and finally with the ten vnder kings thereof.

8 For ſtood not that Empire or Monarchie of Rome, being gouerned by Emperours, before S. *John* ſawe theſe viſions? Did it not vake by the deceaſe of *Domitian*, whē hee ſawe theſe viſions? Roſe not the next Emperour *Nerva Corceius*, not of the ancient blood, or honourable ſtock of the Romans, but of baſe lineage? As teſtifieth *Aurelius Victor*, in *deſcriptione Nerua*, euen hee was the firſt ſtranger or barbarian Emperour: and then died hee not ſhortly? to wit, after he had raigned onely one yeare, three moneths, and nine daies: and finally, doth not the wicked worlde haue in great reuerence and admiration theſe Emperours, whoſe eſtate (as is

8 The beaſt that thou haſt ſeene, was, and is not, and ſhall aſcend out of the bottomleſſe pit, & ſhal goe into perdition, and they that dwell on the earth ſhall wonder (whoſe names are not written in the booke of life, from the foundation of the worlde) when they beholde the beaſt that was, & is not, & yet is

said) stood, before Saint *Iohn* sawe these visions, and though by decease of *Domitian*, it vaked whē these visions appeared, yet in effect stood it still vnabolished, *Nervus* and others still succeeding.

9 And beside these infallible tokenes, doeth not the rest of the greater circumstances also more plainly agree: for is not *Rome* situate vpon the seuē hills of *Palatinus*, *Calius*, *Tarpeius* (otherwise called *Capitolinus*) *Auentinus*, *Quirinalis*, *Viminalis* & *Esquilinus* & hath not that citie & empire thereof, bene gouerned by these seuē princely gouernementes, *Kings*, *Consulles*, *Dictators* *Decem-virs*, *Tribunes*, *Emperours*, and *Popes*.

10 Whereof the gouernement of these fīue, to wit, *Kinges*, *Consuls*, *Dictators*, *Decem-virs*, and *Tribunes*, were past before *S. Iohns* daies. The sixt which is the state of *Emperours* gouerned in his daies, & the seuenth state, which is of *Popes* came not while after his daies: and since they came they haue go-

great (9) admiration, reverence & estimation: this great monarchie, that hitherto stood, now vakes, and (r) yet doeth stand vnabolished, for that moe *Emperours* thereof do instantly succeed.

9 And now followeth the mind, and meaning of the Spirit of God, wherein consistes the knowledge & interpretatiō here of. These seuē heads which appeared to thee, are certainly to be interpreted seuē mountains, where upon that whorish citie is set, & they do also meane the seuē princely (s) gouernmēt's thereof.

10 Whereof fīue are past, & the sixt thereof now stands & the seuenth go-

9 Here is the minde, that hath wisdom. The seuē heads ar seuē mountaines, whereon the woman sitteth: they are also seuē kings

10 Fīue are fallen, and one is, and another is not yet come: and when bee cometh, hee must continue a short space.

11 And

uernement is not yet come, & when it shall come, it must rule a [c]ertain space.

11 And the beast that was and is not, is euen the eight, and is one of the seuen, and shall goe into destruction.

11 And so that state of monarchie, & imperiall gouernement, which lately was, and now waketh, that same imperiall gouernement (being heereafter long suppressed) shall bee againe the eight gouernement, like as before it hath beene one of the seuen, and at length shall it goe into final destruction.

12 And as for the tenne hornes which appeared to thee, these are ten vnder-kings, or confederate kings, who as yet haue not begun to raign, but shal start vp as kings immediatlie [u]n[der] after that, that monarchie, or imperiall state beginnes to fall.

12 And the ten hornes that thou sawest, are ten Kings, which yet haue not receiued a kingdom, but shal receiue power as kings at one houre after the beast.

13 These shall agree vpon one faith

uerned 1260. yeares, a time but shorte in Gods sight, yea short in respect of the contrary eternall kingdom of Gods Elect.

11 And so that imperiall state, that reigned before S. Iohn wrote, to witte, the gouernement by Emperours [after it had vak-ed from the daies of Augustus, in anno. 475. more then three hundred years] was renewed again in Charlemaign in Anno. eight hundredeth and six and became the eight Roman gouernement, like as it had beene before the sixt, but now ar the Casars and imperial estate, worne to lesse than a priuate kingdom.

12 And there ar arisen of their decayed empyre, ten chief Christiā kings: to wit, of Spaine, France, Lombardie, England, Scotland, Denmark, Swaden, of the Hunnes or Hungarians in Hungarie, of the Gotthes in Italie & the Exarchat of Ravenna, who were not in S. Iohns daies, nor begunne to reigne while the empyre began to decline.

13 These whollie agreeeth in one Papisticall faith, & Idolatrous profession: and therefore, with all their might, force & strength, maintained the Pope, who had the seventh government of *Rome*.

14 And concurring with him, they persecuted & martyred all true Christiā professors, who opposed againste their papisticall abuses, but doubtlesly, Christ Iesus king of kings, shall now shortly overcome them, either cōverting or suppressing the (as hee hath already begun) and shall erect aboue all his kingdom of his holy people.

15 And so, al-though *Rome* hath borne hither-to the empire & supremacye over all kinreds, people and nations.

and opinion, and shall giue ouer againe their force, power, and assistance, to the next governors of that monarchie.

14 These wil assist that Antichristian monarchie, fighting [x] against Christ Iesus and his true seruants, but in the end, Christ shal overcome them, for they are but earthlie Kings, and heis Lord of lords, and King of kings, & his seruants are by him called and chosen, and found faithfull in al their doings.

15 And expounding yet further vnto me: these waters (saith he) that appeared to thee, ouer the which, is that whorish citie set, are to be inter-

13 These haue one minde, and shall giue their power & authoritie, vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall overcome them, for he is Lord of Lordes and king of kings, & they that are on his side are called, & chosen, and faithfull.

15 And hee said vnto me, the Waters which thou sawest, where the whore sitteth, are peoples & multitudes & nations, and tongues.

16 And the
ten hornes which
thou sawest vpon
the beast, are they
that shal hate the
whore, and shall
make her deso-
late, and naked,
and shall eat her
flesh and burne
her with fire.

17 For God
hath put into
their hearts to ful-
fill his Will, & to
doe with one con-
sent, for to giue
their kingdome
vnto the beast,
vntill the wordes
of God be fulfil-
led.

preted people, kin-
reds, nations, and
tongues, ouer the
which she empires

16 And these
ten vnder kings
(which by hornes
appeared to thee)
shal afterward be-
gin(y) to hate that
Idolatrous citie,
and shall (y) make
her bare & naked
of her honours &
dignities, and shal
(y) eat vp her pa-
trimonie & rents,
and at length (y)
destroy her-selfe
with fire.

17 For God
had put into their
hearts to work at
all times his will:
euen that first they
should giue ouer
their whol power
might and supre-
macie of their
kingdomes to her
till at last the time
were come, in the
which God had

16 Yet now shall these
ten Christian kings, her
confederats beginne to
hate her, and renounce
her Papisticall superstiti-
ons, depriue her of her
dignities and honors, ap-
propriate & annexe her
rich benefices and rents,
to their owne patrimo-
nies: and at length, some
of them shall spoyle that
verie citie it selfe, of all
her costly ornaments, &
burne vp with fire her e-
difices, and destroy the
same for euer.

17 For although God
made these princes, first
to assiste and authorize
her with one consent:
yet nowe is the time
come, in the which God
hath decreede them to
revolt from her and de-
stroy her.

18 Who hitherto hath bene the Metropolitane Citie, that hath empiied ouer all the whole kingdoms and countries of the world.

predestinat the to revolt from her.

18 And be sure, that richly decked whore which appeared to thee, meaneth nothing eis, but the Metropolitane & idolatrous citie, which vsurpeth the empire ouer the whole kingdoms of the earth.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

Notes, Reasons, and Amplifications.

[a] This one of these seuen Angels, both mentioned here, & in the Apoc. 21. 9. agreeth rather to be the last, euē the Angel of the last age, as being he in whose time, both in this place that Antichristian whore was destroyed, & in that place Gods holy *Hierusalem*, & true Spouse and Church decored and decked: & therefore, of all the seuen, hee semeth meetest to describe these things to *Iohn*, which God had appointed him in effect to execute.

[b f] That an idolatrous citie is called in the Scriptures, a whore it is common, For saith *Esaie*. 1. 21. *How is the holy citie become a whore, &c.* And how more particularlie this decked whoore, and filthie woman, is interpreted to be that citie, that doeth empire ouer the kings of the earth, read the last verse of this chapter, and so it must needs meane *Rome*, the onlie chiefe Metropolitane citie of the Empire.

[c] Waters are plainly interpreted by the Angell, to be people, and nations, ver. 15.

[d] Of potable liquors: wine & water, the cleare waters & wel springs, are euer taken in the Scriptures in the best parte, for the wholesome, pure, true, and most simple doctrine of the Evangell, which our soules continuallie thirst after: But contrarielie, wine, for that it is more alluring, delectable, and provoketh drunkenness: therefore, in all the Scriptures, it is commonlie taken in an

an evill part, for idolatrous, licentious, and voluptuous doctrines, provoking Gods ire & fierce wrath, Read Apoc. 14.8.10. The like is in diuers other places.

(e) Except we be solitarily, & as in a desert, distracted & withdrawn from worldly societie and partiall affaires, it is hard to haue our Spitt and perfect iudgement ripe and ready to discern the trueth of spiritual matters.

(f) Hereof read the note b.

(g) As al red colours, betoken bloodshed in the Scriptures (as is said Apoc. 6.4. note c.) and skarlet is a more glorious red than simple red: So betokeneth it, this Roman kingdom not only simple to be blood-thirstie, but euen to glorie in their blood-shead and murders. And further, beside the spiritual meaning of these colours, the Princes of that Empire both first and last, euen both Emperours and Popes, were corporallie & reallie clothed in purple and skarlet, in their Pontificals, as is to be read in the *Decret. dist. 96.* where *Constantin* the Emperor giues his imperial garments of purple & skarlet, called therein, *Chlamydem purpuream, & tunicam coccineam*, to Pope *Syluester* the first, and his successors to be worne by them, as they doe to this day.

(h) These names of blasphemie, that here are said, that the beast is full of, are said (Apoc. 13.1) to be vpon the seuen heads of the beast. The trueth is therefore, that these proud, glorious and presumptuous stiles and superscriptions, are not only set vp in sundry monuments vpon diuers places of these seuen hills, which are her seuen heads, but also through all the whole bodie of the beast, euen in every part of that Empire, are there infinite of these Temples, Idols, and other monuments erected, bearing such proude and blasphemous superscriptions and titles dedicatorie, as *Diis manibus, Fortuna, Plutoni, Veneri, Priapo.* And even at *Musilburgh*, among our selues in *Scotland*, a foundation of a Roman monument lately found (now vtterlie demolished) bearing this inscriptio dedicatorie, *Apollini Granno Quintus Lucius Sabinius Proconsul Aug.* Also there is to be seene in their coines the like vniuersally, euen titles of the pride & vain-glorie of Rome, as in the daies of *Constantinus* and *Maximianus*, a coine printed with this inscription, *Roma aterna prat.* In the daies of *Licinius Iunior*, a coine with this inscriptio, *Roma aterna*, with the figure of Rome, sitting as a glorious ladie. In the daies of *Priscus Attalus*, a coine with this inscrip-

tion. *invicta Roma aeterna cons.* Of which writeth Adolphus Occo, libro *Numismatum Romanorum*. Of this their blasphemous stile of eternity, read S. Ierome, lib. *Epist.* parte 2. tract. 2. *Epist.* 18. question. 11. *litera Z.* in these words. *Vnde secundum Apocalypsim Ioannis, in fronte purpurata meretricis, scriptum est nomen blasphemia, id est Roma aeterna,* that is to say, *Whereby, according to the Revelation of S. Iohn in the forehead of the scarlet whoore, there is written a name of blasphemia, which is Eternal Rome.*

(1) These seuen heades are plainly interpreted by the Angell hereafter, vers. 9. to be seuen mountaines, and seuen governments or princely estates.

(2) Read these heads, taken for kings, and kings for any princely governments in verse 9. following, and note thereof.

(3) Now haue we to trie, what these ten hornes do meane: first by *Daniel* 7. 24. and *Rev.* 17. 12. these be ten kings. Secondly, their kingdomes must be part of the Roman beast, & fourth Monarchy as both appeares, *Dan.* 7. 7. 23. 24. *Reu.* 12. 3. and 13. 1. & 17. 3. 7. as also because that whole ten horned beast, meaning the whole *Roman* Empire by our 24. prop. what els can the parts of that beast signifie, than parts of that Empire, & consequentlie the ten crowned hornes of the beast ten kings and kingdomes out of the Empire? Thirdly by ver. 12. hereof and note (u) following, appeares that these ten kings arose when the *Roman* government by Emperours decayed, and when the Pope beganne to clame temporall dignities, which all occurred betwixt the 300. and 450. year of Christ by our 36 prop. and approued histories. Fourthly by the 13 and 14 verses, appeares, that these shall be of one religion, and shal therefore authorize and giue their power and assistance to the beast, that next governed that Roman seate, even to the Pope (the Emperours then being decayed). Fifthly, though (as is said) these ten hornes came at once with that Papistcall beast, & lule Antichristian horne, yet they rose first to their kingdomes before this Papistcall horne rose to his Monarchie, and then he suppressed three of them, which testifieth, *Dan.* 7. 24. saying, *Another* (even that Antichrist) *shal rise vp after them* (to wit after these ten kings) *and he shal subdue three kings*, and so the Antichrist that commeth at one time with them, riseth not to an established Monarchy till after their rising, yea, till three of them were fallen: for the term in the original Hebrwe or Chalde doeth not meane there of his

first comming or simple beginning to rise, but of his establishing or confirming of his rising: for the same tearm that here is put for this rising, is expressly put in Iob. 22. 28, & 2. Chro. 7. 18. & diuers other places, for establishing & confirming. So by these notes & tokens, these ten appear to be the kings of *Spain, France, Lombardy, England, Scotland, Denmarke, Swaden*, of the *Hunnes* or *Hungarians* in *Pannonia*, now called *Hungarie*, of the *Gothes* in *Italy*, and the *Exarchat* of *Ravenna*, all start vp with the Pope, betwixt the 300. and 450. yeare of God, As to the kingdomes of *Arragon, Granad, Portugal, Castile, Legeon, Tolet, Galice*, and *Nauarre*, they are onely inferiour kingdomes, partly subiect to the Empire, partly pendicles of *Spain*, & are not kingdoms of old. The other kingdome of *Nauarre* is also of late, and now is all one with *France*. *Sicil, Boheme*, and *Naples*, for the most part are of the Empire, and are neither olde nor free kingdomes: *Burgundie* is of *France*. and was onely a small kingdome, or rather dukedome. *Norway* is but of late a diuided kingdome from *Denmarke*, and is now conioyned againe with *Denmarke*. *Ireland* is conioyned with *England*. *Polland* is but of late erected in a kingdome. *Cyprus* is a kingdome both late, small, and seldome in Christians hands. As to the *Vandals* and *Visigothes*, that people, as appeares, came from *Swaden*, and the Northren countries, and began their kingdome in *Spain*, Anno Christi 382 by *Modogislaus* their king: & therefore iustly, of these *Vandals* and *Goths* whatsoeuer, wee comprehend their goers out vnder *Spaine, Italie*, and *Hungarie*, where they came, and their remainers at home, wee comprehend vnder *Swaden*, whose king now stileth himselfe, *King of Swaden, Gothes and Vandals*, as in the circumscription of their coirties is to be seene. And so apparantly, remaine onely the said ten kingdomes to be chiefly the bestes ten hornes, with which the Popes litle horne and final kingdome comming at one time, was afterward confirmed and established by *Pipin, Charlemaign*, and *Ludovicus Pius*, and then arose it greatest of all: and by his craft, and meanes of his confederates, suppressed the Kingdomes of the *Goths, Longobards* and *Exarchat*, and brooketh their lands within *Italy* to this day: But the other seuen kings yet extant, with the people also of these three kingdomes, shall (God willing) one day repay that Antichristian seat with fire sword, and vtter destruction, as appeareth by the 16 verse hereof and other places of this booke.

[m] Of the great pompe & riches of this towne, read *Hierom. pars 2. tract. 5. Epistola 59. litera G.* where he concludeth, *Aurata sua te-
sta magis voluit aspicere quam celum*, that is, *they had rather behold
their gilded silerings than the heavens*: & what marvel is it that it be
rich, seeing almost the whole world haue bene tributaries to it,
about 2000. yeares, including the time of pardons, as being the
most welthy tributaries. And as in all things they are glorious, so
also in their tributes, they appoynted that the same should bee
brought in earthen pots, and the pots broken in a certaine place
of Rome, where, by the great quantiry of broken pots, there is
waxed a hill, called *Monte testaceo*. And this haue they done for
their glorious name & ostentation, which (confirming this text)
beareth recorde of the great riches that hath bene brought to
them from all the world.

(n) How and why *Rome* is stiled *Babylon* mystically or figura-
tively, is shewed at length in our 23. proposition.

[o] Here saith Saint *Iohn*, hee wondered at the beast, and here-
after (verse 8) he saith, that they, *whose names were not written in
the booke of life wondered at the beast*, not making any repugnance,
neither making himselfe to be of the wicked number: for there
is a distinction in wondering, according to the qualitie of the
wonderer: the godly seeing the pompe and glory of the world,
wonder at the vanitie and impietie thereof, with great grieve of
minde, detesting the same: and so *S. Iohn* here wondered at the
whorish citie: But the wicked contrarily, seeing hereafter (ver. 8)
the great pompe, wealth, and worldly felicitie of the *Romane*
Emperours, they wondered thereat, not detesting the same, but
rather are rauished in admiration, with reverence, obedience &
feare of them, as if they were gods, and therefore it is said (*Apoc.*
13. 3. 4) that the *whole world wondered at the beast, and worshipped the
beast, and the dragon that gaue her power.*

[p] It is so notable among the Prophets, that a beast, generally
meaneth a King, kingdome, Empire, or Monarchie (as may bee
prooued by *Dan. 7.* where hee calleth his foure beastes, the foure
Kingdomes or Monarchies of the earth) That here *S. Iohn* super-
fluously interpreteth not, this beast to meane a Monarchie in ge-
neral, but entereth to the particular description thereof, so plain-
ly, that he lets vs evidently see it, to be not only in general a Mo-
narchie, but even in particular, that selfe-same ten-horned beast

which

which *Daniel* calleth the fourth Kingdome or monarchie: and so consequently, to be the Roman Empire, as is prooved in our 24. proposition at more length.

(q) What manner of wondring this is, read before in the note o.

(r) Some read here, *The beast that was, and is not*, onely: but I rather approoue those, that read, *the beast that was, and is not, and yet is*. for although this seeme a repugnance, yet it is none: for the Empire or imperial estate, at that time that *S. Iohn* wrote, might iustly be said, not to be, seeing the Emperour *Domitian* was dead, and the next Emperour *Nerva Cocceius* not yet received: & yet in a manner, the Empire or imperial estate that time was, because the government of Emperours stood as yet that time vnbolished. And so in divers maners, and in divers respects, the imperial estate at that time, both was and was not, without repugnance: whereof read the 5. reason of our 24. proposition.

[f] A King, in the scripture, is a general name for any su preame governour, be he King, Monarch, Emperour, or Pope, as in *Daniel* chap. 7. all the Kings of one Monarchie, are called but one King: whereby the foure Monarchies are called foure kings. And againe, *Moses* being but a governour, is called a king. *Deut.* 33. 5. and seeing hereby, that not onely a king is taken for whatsoeuer supream governour, but also seeing how many soeuer supream governours there be of one race or sort, they are all called but one king. Therefore, we iustly esteeme these seve kings here mentioned, to be the seven princely, royal, and supreme governments of Rome, seeing in all the rest of their circumstances, they agree so well with the text: Hereof is spoken in the fourth reason of our 24. proposition.

(s) It were vnproper, to measure the brevity & length of this time that the seventh Papistical & Antichristia government doth stand, according to our fantasie, as to call it long, that men thinke long, for so indeed, it should that Antichristian raigne be counted long, but more properly the spirit of God (in whose sight a thousand years are but as one day) here, in comparison of the eternitie of the Christia kingdom of Christ Iesus, accounteth the contrary kingdom, even the Antichristian kingdom, to be but short, for that truely 1260. yeares are nothing in respect of eternitie. Of a longer time called but short, read *Apoc.* 12. 6. 7. 10. 12. 20.

[u] Here doe wee followe *Ieromes* vulgare translation, *Poss*

bestiam

bestiam, that is, *After the beast*, agreeing sufficiently with the Greek, *μετα του θηριου*, for verily so came it to passe, that after the Empire of Rome decayed, and the imperiall gouernment was abolished by the *Hunnes, Gothes, Vandales*, and such others: Then immediatly, and at once (betuixt the yeares of God, 300. & 450) start vp these ten kings. The other translation of T. Beza and others, who translate, *vna hora cum bestia*, *At one houre with the beast*, may also very well stand with the word *μετα* which sometimes signifieth *after*, sometimes *with*. And so in that sense, although after the beast, euen after the fall of the Emperours (who in their time were that Roman beast and Latine Empire) the ten kings came and began to raigne, yet also this comming of theirs, was at one houre (that is to say immediatlie) with the beast: to wit, they came and arose immediatly with the pope, who since the fall of Emperours hath euer bin that *Roman* beast and possessed the Empire thereof, and therefore saith the text, in the next verse: *These* (to wit tenne kings) *haue one counsell and shall giue ouer their strength and power to the beast*, meaning to the Pope, who since this decay of Emperours haue broked for the most part the stile of *pater patrum* or *patria* vnder the abbreviat name of Pa. Pa, together with the rent, honors and seat of this *Latine* Empire, and *Romane* beast.

[x] These be the wars (called the holy warres) which the Pope, his vnder-kings and confederats, did raise against those kingdoms princes, and particular professors, that following the truth, would any waies mean to repine against his Antichristia authoritie: But the Spirit of God here, discouereth their hypocritical tearmes of holy warres, affirming stedfastly, them to fight against Christ, and that at length to their æternal confusion.

(y) Here doeth the Angel declare to vs, by whom, and after what maner the Antichristian and Idolatrous Citie of Rome shal be destroyed. The doers thereof shall be (saith he) the same tenne Christian-Kings, who before had maintained her. The manner of this destruction of Rome, seemeth to be three-fold. First (saith the text) they shall hate her, and leaue her desolate: that is to say, [as appeareth by *Paule* 2. *Thess.* 2. 8. and *Apoc.* 14. 6.] The trueth of Gods word and holie E uangel shall be first publickely preached, and by the Maiestie of the comming therof, and two edged sword of that holie Word, many of these ten Christian Princes; their

kingeds

kinreds, and people shall be converted from their Antichristian and Papistical superstitions, and shall hate the Romane seat, turne backe from it, and leaue it destitute of their assistance, and this is her first wracke. Secondly [saith the text] *They shal eate her flesh*: that is, these ten Christian kings, who before had enriched her, and made her fat with great benefices, rents and dailie casualties, now hating her, shall eate vp these rents and rich benefices, and liue thereon themselues; and both these two wrackes are already come, though not as yet altogether perfected. Resteth yet the last, whereof, thirdly (saith the text) *they shal burne her with fire*: which appeareth not to be figuratiuely taken, but literally, by the next chapter, verses 8. 9. 16. 17. 18. 21. by which it appeareth, that at length, Princes shal make warre against the verie citie of Rome, take it captiue, spoile it, and finallie, so burne it with fire, that it shall be waste for ever, as at more length in that chapter we shall now deduce.

CHAP. XVIII. THE ARGUMENT.

In this chapter coherently with the former, is pronounced the fore sentence and doome of destruction, against the seate and citie of Rome, for her wicked demerites, with an exhortation to all true Christians, to leaue and renounce her: and expresse commandement to all men to put hand to the execution of Gods vengeance against her, for her pride. And last of all, is set forth the great horror, and anguish of her familiars, for the suddaine and terrible spoliation, demolishing, burning, and destruction of her for euer, with the triumph of Gods whole true seruants therefore, after so plaine a stile, that the Paraphrase and historie (or rather Prophecie) thereof, may bee consolidate in one Propheticall paraphrase.

The Prophetical Paraphrase.

The Text.

- 1 **A**fterward came the (a) ſecond 1 **A**ND after theſe things, I ſaw another Angel come down from heauen, hauing great power, ſo that the earth was lightened with his glory.
- 2 And he pronounced with a loud voice the doome and ſentence following, ſaying, now ſhal fall, yea, even now ſhal fall that mightie imperial ſeate of [b] Rome, ſucceſſour of great Babylon, and ſhe ſhal become a deſert dwelling of [c] Devils and Fayries, and a ſolitarie wildeſneſſe, for the repaire of the habitatiō of devils, & wilde and ravenous fowles.
- 3 Becauſe ſhe hath poyſoned all nations, with the venomous drinke of her idolatrous doctrine: and all the kings and governours of the earth, haue followed her a whooreing after idollēs: and the Marchants of the earth [d] both ſpiritual and temporal, haue bene enriched through her voluptuous and delicate traffique.
- 4 Then heard I againe, a ſpiritual and heavenly voice, charging all God his true, holie and elect Chriſtians, to depart from that Roman ſeat, & leaue all her ſuperſtitious, leaſt they being participant of her offences were alſo deſtroyed with her.
- 5 For her ſinnes haue craued vengeance from the heauens, and the
- 2 And hee cried out mightily, With a loud voice, ſaying, It is fallen, it is fallen, Babylon that great city, & is become the habitatiō of devils, & the hold of all foule ſpirits, & a cage of every vncleane & hatefull bird.
- 3 For all nations haue drunk of the wine of the wrath of her fornicatiō, & the kings of the earth haue committed fornication with her, & the marchants of the earth are waxed rich of the abundance of hir pleaſures.
- 4 And I heard another voice from heauen, ſaying, Go out of her my people, that yee be not partakers in her ſinnes, & that yee receiue not of her plagues.
- 5 For her ſinnes are

come vp vnto heauen, & God hath remembered her iniquities.

6 Rewarde her even as shee hath rewarded you, and giue her double according vnto her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her selfe, and lived in pleasure, so much giue yee to her torment and sorrow: for shee saith in her heart, I sit, being a Queene, and am no Widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, & sorrow, & famine, & she shall be burnt with fire: for strong is the Lord God, which will condemne her.

9 And the kings of the earth shall bewaile her, and lament for her which haue committed fornication, and lived in pleasure with her,

Lord hath called to minde her iniquities.

6 Commanding therefore all men to (e) render vnto her such wracke, as she hath deserved at their hand: yea, and to double the revenge vpon her, that her workes haue deserved, and as she hath hitherto entised the to drink in the cuppe of Gods wrath, so they nowe to execute Gods wrath twofolde against her.

7 And so much as shee hath vaunted and gloried in her selfe, and hath lived wealthilie in all sensualities and pleasures, so much the more to adde vnto her torment and dolour. For in the presumption of her heart, she hath said, I sit (f) Queene and Mistresse over the whole worlde, and I shall be destitute of no voluptuous pleasure, neither ever shall I see any sorrowe.

8 Therefore, at once shall God powre out on her the plagues of death & mourning, for the (g) slaughter of her inhabitants, and shee shall be inclosed and effamished: finally, taken captiue, and burnt with fire: for almightie is the Lord, that hath given that fore sentence against her.

9 The Kings, Cardinals, and rulers of the earth, who haue followed her in whooring spirituall after Idols, and

haue led a careles life in all her worldly pleasures, shall now mourne and bewaile her, and shall become dolorous and sorrowfull for her sake, when they shall vnderstand that she is consumed & burnt vp with fire, & destroyed for ever.

10 They dare not approach to assist her, for feare to be wracked with her, but absenting themselues, shall mourne in their hearts, saying: Alas, alas, our chiefe citie Rome, that great & mightie successefull and daughter of Babel, for vnawares is come thy destruction.

11 The Merchants of the earth, crafts-men and traffiquers with her wares, shall lament and mourne for her destruction, for their delicate wares shall not hencefoorth be so saleable.

12 Even their rich and costly Idols, chalices, Paxes, and crucifixes, threefolde crownes, myters, Bishops-staues, and rings of golde, and silver set with pearles, and all manner of precious stones: surplices of fine linnen, copes, masse-clothes, & other vestments of purple, of silk, & of skarlet, filerings, tabernacles and other ornaments in Churches, and Church-places of all manner of wel-carved, and long-lasting wood, Hoste-boxes, and relique-bustes of Iuorie or fine Woode, offering stockes and diuers vessels

when they shall see the smoke of her burning.

10 And shall stand farre off for feare of her torment, saying, Alas, alas, the great city Babylon, the mighty city, for in one houre is thy iudgement come.

11 And the merchants of the earth shall weepe and waile ouer her, for no man buyeth their wares any more.

12 The Ware of gold and silver, & of precious stones, & of pearles and of fine linnen, and of purple, and of silk & of skarlet, & of all manner of Thynne Wood, & of all vessels of Iuorie, & of all vessels of most precious Wood, and of brasse, and of yron, and of marble.

13 And

13 *And of cynamon, and odours, and oyntments, & frankincense, and wine, and oyl, and fine flowre, and wheat, and beasts, and sheepe, and horses, and chariots and seruants, and soules of men.*

14 *(And the apples that thy soule lusted after, are departed from thee, and all things that were fat and excellent, are departed from thee, & thou shalt find them no more)*

for Chrisme, oyle, salt, and holy water, of fine timber, snuffers, and incensors of brasie, copper, or yron, founts, and holy water stones of Alabaster, Marble, or Iasper.

13 Yea, their confections of cannel, & suggered spices, for their Christmas and Easter feasts, their delicate perfumes, odours, & costly oyntments: for their Pontificals, their incense, roset and frankincense, to burne in Churches, wine for their drink, and for daily masses, oyle for their extreame vnction, fine flowre for their Hostes and masse bread, wheat and plentie of all maner of cornes, with store of kyne & sheepe, for their daylie sustentation: horses, mules, & mulets, with costly decorated chariots for their journeying, Moores, Pages, Lackies, and seruants to serue them, and finally, the pretended (i)merchandise of the soules of men, from hell and purgatorie, by soule-masses, dirigies, pardons, indulgences, remissions of sinnes, and such soule-wares for lucre.

14 And the delicate and wealthe pleasures that thy soule lusted after, are departed from thee, and all thy profitable rents, and glorious dignities are taken from thee, and shall neuer hereafter bee restored to thee.

15 These Marchants and sellers of these wares, which hitherto were made wealthie thereby, dare not asist her, but absenting themselues lest they be wracked with her, shall bewaile and lament her.

16 Saying, Alas, alas, that mightie citie, which was decored with fine linnen, & with abullemets, pales, hangers & tapestries of silke, purple & skarlet, and had her (k) filerings ouer-gilt with gold, and was richly deckt and replenished with all manner of precious stones and pearle:

17 For at an instant is shee deprived, and spoyled of all these riches; and all her mariners, pylats, & gouernours of her great (l) shippes, and huge Galliaffes, and euerie shipmaster, that transporteth her wares, standing a farre off for feare to be wracked,

18 Vnderstanding her to be burnt vp with fire, and vterlie destroyed, shall lament, saying, what citie on earth, was so mightie as this great citie?

19 And they shall be grieued and disfigured with sorrow and anguish, and shall crie out; weeping and wayling, saying, Alas, alas, that mightie and great citie, by whom, all wee her ship-masters and marriners were inri-

15 And the marchants of these things which were waxed rich, shall stand a far off from her, for feare of her torment, weeping and wailing,

16 And saying, Alas, alas, the gret citie, that was clothed in fine linnen, and purple, and skarlet, & gilded with gold, and precious stone and pearles.

17 For in one houre so great riches are come to desolation. And euerie shipmaster, and all the people that occupie ships, and shipmen, and whosoever trauell on the sea, shal stand a far off,

18 And cry when they see the smok of her burning, saying, What city was like vnto this gret citie.

19 And they shal cast dust on their heads, & crie weeping and wayling, and say, alas, alas, the great citie, wherein were made rich al that

had

had ships on the sea, by her costlines: for in one houre she is made desolate.

20 O heauen reioyce of her, and ye holy Apostles and Prophets: for God hath giuen your iudgement on her.

21 Then a mighty angel took vp a stone, like a great millston, & cast it into the sea, saying, With such violence shall the great citie Babylon be cast, and shall bee found no more.

22 And the voyce of harpers, & musicians, and of pipers, & trumpeters shall be heard no more in thee, and noe crafts-man, of whatsoeuer craft he be, shall be found any more in thee and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voice of the bridegroom and of the bride, shall

ched, and made wealthie, through the costlines of her delicat wares, for in an instant is shee brought to desolation.

20 But contrarily, O Ele& Church of God, Apostles & holy Prophets reioyce and triumph yee, for the Almighty hath iudged and revenged your cause against her.

21 Then a mighty Angel shewed me the comparison of a great millston, cast into the sea, declaring that with such suddentie and violence should thou, O Rome, the mightie citie, successour and daughter of great Babylon, be brought to vtter confusion, so that thou shall neuer (m) arise nor recouer thereafter.

22 And the triumphant melodie of thy Organes, and belles, hymnes, and canticles, bummes, timbrels, and rigols, shall neuer bee hereafter heard, sounding in thy quiers, nor in thy houses or habitations, shall any maner of crafts-men be found dwelling: yea not so much as the sound of any mill or quernes shall be heard grinding corne towards thee.

23 For there shall not dwell in thee, so much as one to light a torche or candle to shine in thee, and farre lesse shal it be heard, anie to marrie, or to be married in thee, or to procreat,

or replenishe with people thy ruined walles, for thy merchants (chiefe sellers of indulgences, and soule-wares) became Cardinals and Bishops, and great men vpon earth, and with thy alluring superstitions, all people and nations were blinded and deceiued.

24 And that miserable citie was founde and convict of God, to be the author of the blood-shed and martyrdome of all the Christians, & true professors that were slaine throughout the whole earth.

24 And in her was found the blood of the Prophets, and of the saints, and of all that were slaine vpon the earth.

Notes, Reasons, and Amplifications.

(a) We interpret the Angel, that here pronounceth this decay of this spirituall Babylon, to be the second of the seuen thundering Angels, because that same Angel proclaimed that same decay to fall in his time. Apoc. 14. 8. and so consequently, wee looke (God willing) for the performance hereof, in this present lublie, begunne alreadye *in anno 1590.* and ending *in anno 1639.* or thereby.

(b) This *Babylon* is not literally *Babylon* it selfe, for that *Babylon* was destroyed by the *Medes* and *Persians*, according to the prophecies of *Esay 13. 17.* and *Ieremie 51. 11.* and *Psal. 137.* and that, long before *S. Iohn* wrote this, and never rose in authority again, but this *Babylon* is figuratiue or mysticall *Babylon*, so called (Apoc. 17. 5.) for that this *Babylon* succeedeth to the monarchie of the former, as theeroy to her grandmother, & is certainly the citie of *Rome*, as is prooued by our 23. proposition, and by the whole tokens of the 17. chapter hereof, read also hereupon, Apocal. 14. note *b.*

(c) The spirit of God, describing the horrible decay of real *Babylon*, *Esa. 13. 21.* for the greater aggravating of Gods iustice, & to moue vs to conceaue the greater horrou, not only saith simply it shall be a desert, or such a desert or wildernes, as no tame beast

or birde dare resort into, for ravenous beatts and fowles of reafe that abide there : but even that it shall be a place so vitterly cl-
raich (as wee tearme it) that also no man dare make residence
there, for feare of devils, fairies and spirits of illusions; and, as the
Rabbins interpret that text, *Ibi saltabunt Fauni, Satyri, seu demones
pilosæ, &c.* The like is said here of this mystical *Babylon*, or *Babylon-
ical Rome*, that it shal become a dwelling of Devils, and a holde
or residence of vncleane spirits, not that the Devils are as yet an-
nexed to any certaine residence, or that they like rather to goe
dwell in deserts, than to abide among men to seduce them, but
that the spirit of God would haue vs his faithfull to detest that
citie as abhominable, wherein Devils shall dwell and possesse the
same as their due patrimonie.

(d) These marchants appeare hereafter plainly by their wares,
to meane both seculare marchants, sellers of all delicate wares to
the *Romans*, as also their Ecclesiastical merchants, priests, pardo-
ners, and Legats, that sell their indulgences, pardons, and soule-
wares vnto the w hol world: consider this by the 12. & 13. verses
hereof.

[e] Now Princes, potentats, and mightie men on earth, go to, &
execute Gods wrath against this godles citie, for here you haue
a special warrant and earnest commande to revenge that cause,
that is, not onely your owne cause, but also it is the cause of the
Almightie, by the which ye are certified here, that that work shal
go wel with you, & shal prosper in your hands. Where note; that
this doubling of revenge is spoken by a Prophetical *Emphasis*, as
meaning thereby, that we ought without pitie, rueh, & mercie to
proceed with all possible extremitie against that devillish seat, to
the vter extirpation thereof, and not meaning that any punish-
ment in this world that possible may be executed by men, can be
so much as equivalent with the single, and far lesse can be double
to her wicked demerits : where-through, in the ende of the next
chapter, she and hers are cast into hell fire eternallie, as a full re-
venge.

(f) Here doeth the spirit of God describe & paint Rome no o-
therwise, then she in her olde monuments & coynings doth paint
and set out her selfe: to wit, after the forme of a lusty Lady, clad in
no mourning weede, nor widowes apparel, but gloriouslie and
richlie deckt, and decorated with all delectable and costly ornámets

and

and therewithall, sitting in-throned in her throne, as Lady & mistress over the whole world, with her glorious titles, & blasphemous inscriptions, *Roma aeterna, felix, invicta*, and such others, whereof reade the note *b*, Apoc. 17.

(*g*) Here haue we inserted certaine clauses gathered out of other parts of this booke, opening the maner of the destruction of *Rome*, that the prophetic may be the more plaine. And first, where wee interpret her mourning to be for the slaughter of her inhabitants (beside also for the ruine of her kingdome) we do not coniecture it without a warrant, that there shall be great slaughter vpon her inhabitants, for which they shall mourne, because the former plague (expressed in this text) that should fall on them, is death. Againe, by the Apoc. 13. 10. it is doubtlesse meant, that they shall be killed by the sword, because they haue killed others with the sword. Secondly, because the text specifies, that they shall be effamished and burnt with fire, it betokeneth a siege and inclosing of them, and that she shall be taken captiue, and therefore haue wee also inserted these clauses agreeing with the said warrant. Apoc. 13. 10. wherein it is likewise meant, that they shall be led captiue, because they haue led others captiue.

(*b*) This *Suiror*, is the wood *Thyia* which *Theophrastus* reporteth to be a long-lasting, & vncorruptible timber: hereof mentioneth *Plinius* lib. 13. cap. 16. And with this timber, Temples in old times were decored and replenished.

[*r*] After the spirit of God had reckoned out certaine bodilie wares which the *Romane* seat accustomed most to buy, now concludes he with these soule-wares, which they and their marchants vsed chiefly to sell, whereby, they were so enriched, that thereby they were made able to buy all the former costly wares. These soule-wares are pardons, indulgence, remissions of sinnes, trentalles, soule-masses, and diriges, with such godles iestes, whereby they promise for money, to deliver vs from hell and purgatorie, and to canonize vs saints in heaven, and make vs intercessors for our brethren on earth, and consequently, Christs intercession to be needles. O blasphemie intollerable, that maketh rich men [whom Christ saith shall hardly come in the kingdome of heauen] to become saints for money, and so tacitly to depriue our saviour of his office of intercession and onely mediation. Dorth not *Peter* speake truly of these his false pretented successors

(2. Epult. cap. 2.) saying, they shal bring in damnable errors, dehying the Lord that redeemed them, and through fained words shall they make marchandise of men, to wit, (as here is said) by selling both their poore peoples soules, and their own soules to the Deuill for worldly lucre. Here-with confer the note 4. preceeding.

[K] Of these golden & gilded silerings & great riches of *Rome*, read the note *m*, in Apoc. 17. with diuers olde writers, describers of the pompe of *Rome*.

(L) These mightie marriners with their great Galliaffes, Venetians, Spanishes, & other of that Antichristian flete, who hitherto, and lateft of all in this 1588. yeare of God, haue bene so readie at every nod of their Apostatik step-mother *Rome*, to haue overwhelmed vs poore and true Christiā professors. Seeing now and perceiving by daily experience, that God fights for vs, & dailie advanceth our causes more and more to their destruction; shall now shortly faint and fall backe, from assisting that cause any more, onely standing a far and bewailing that irreparable destruction that God is sending vpon that godlesse citie, and in their hearts lamenting the decay of their owne prosperitie, without making any farther debate or encounter in defence of that Romish seate.

(m) Let none beleeeue, that this destruction, desolation, & burning of *Rome*, is any of these destructions which are already performed by the *Hunnes, Gothes, Vandales*, or others in time past, for these destructions were soone repared; but this destruction (saith the spirit of God before, verse 14. & here verses 21. 22. 23.) shall be such, that never shall be repared againe, that citie never found nor founded againe, her dignities & rents never restored to her, and finally, no inhabitant to dwel there, or so much as to light a candle in that execrable and accursed citie againe.

CHAP. 19. THE ARGUMENT.

Following out the exhortation and Commandement of Gods spirit in the former chapter, verse 20. here in this chapter, the whole Church of God, vnderstanding that Antichristian enemy of theirs, the Romane seate to be shortly brought to ruine, and themselves

now

now to be steadfastlie coupled with their Lord and Spouse, Christ Iesus, doth therefore reioyce & magnifie God. Thereafter followeth a brieve description of the word of God, and how the same doeth now obtaine victorye ouer all the enemies, that are conueened against it: and how all false Prophets, and chiefe members of that Antichristian empire, are condemned to the unquencheable fire of hell for euer, as the latter and iust rewarde of their demerits, beside that bodilie vengeance that commeth vpon the carcases of all their assistants.

Paraphrasticall exposition.

The text.

Hereafter I considered, and behold, the voyce of the whol multitude, and Congregation of Gods true Church, saying, (a) let vs praye the Lord, saluation, and glorie, honor and power, belongeth to the Lord our God for euer.

2 For true and righteous are all his proceedings, and hee hath iustly condemned that idolatrous citie and spirituall whore, which poysoned and infected all people on earth, with her Idolatrous doctrine, and God hath righteously avenged the blood-shed, and cruell martyrdome of his Saints and seruants, committed by her tyrannie.

3 And againe, and againe, incessant-

And after these things, I heard a greate voice of a greate multitude in heauen, saying, Hallelu-iah saluation, and glory, & honour, and power be to the Lord our God.

2 For true and righteous are his iudgements for he hath condemned the great Whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they

said

said, *Halleluiah*: and her smoke rose up for evermore.

4 And the foure and twentie elders, and the foure beasts fel downe, and worshipped God, that sat on the throne, saying, *Amen, Halleluiah*.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of manie Waters, and as the voyce of stronge thunderinges, saying, *Halleluiah*: for our Lord God Almighty hath reigned.

7 Let vs be glad, and reioyce, and giue glorie to him: for the marriage of the Lambe is come, & his Wife hath made her selfe readie.

lie continued they, saying, Let vs praise the Lord, and the grief of her torment shall resound to the heauens, and neuer shall haue an ende.

4 And al the true professours of the olde and newe Testaments, prostrated themselues and worshipped God, who raigned in his throne among them, saying, even so, O Lord, let vs praise thee for ever.

5 Then did the voice of Gods Spirit, proceeding from the throne of his trueth, exhorte all his elect seruants, both small and great, that feare him, to render him praise for ever.

6 And with that was hearde the great dinne and mightie voyces of all the huge multitude of God his (b) people, as the resounding noyse of manie waters, and of his true Teachers and Prophets, thundering out Gods praises, saying, Let vs praise God, for our Lord God Almighty hath prevailed, and shal raigne hencefoorth for evermore.

7 Let vs be glad and reioyce, and giue to him the praise, that hath nowe vouchsafed to vnite his Sonne, that immaculate Lambe, Christ Iesus, in spiritual [c] spousage with vs, his holie Church, and now is our Church, purged from Antichristianisme, & readie decked for him, as his true Spouse.

8 And hee hath propined and presented her with gifts and shining garments of puritie and innocencie, betokening that perfect purity and righteousness, that God hath granted to euery one of her particular saints and professors.

9 Then said the Angell vnto mee, publish thou, and shew forth vnto all men, how blessed they are, that are called of God, to bee participant of that holy (d) Supper and marriage banquet, whereby wee are vnited and espoused to Christ Iesus, and he said moreover, all that I haue saide vnto thee is of [e] God, and shall surely come to passe.

10 And I fell downe at his feete to haue [f] worshipped him: but hee rebuked me, saying, Beware thou do it not, for I am but a seruant of God, as thou art, and as one of thy brethren, bearing the testimonie of Christ Iesus: worship nothing except God onelie: for wee that doe testifie of Christ Iesus, are not God, but Spirits of his prophecie.

11 At this time the Church of GOD shall be patent and visible, and therein shall bee perfect and sincere professors, and that profession that they doe beare on them shall bee of [g] Christ Iesus, who is called the faith-

8 And to her was gramed, that she should bee arrayed with pure fine linnen, & shining: for the fine linnē is the righteousness of saints.

9 Then he said vnto me, Write, Blessed are they which are called vnto the Lambs Supper. And he said vnto me These wordes of God are true.

10 And I felt before his feete, to worship him, but he saide vnto me, See thou do it not: I am thy fellow seruāt and one of thy brethren, which haue the testimonie of Iesus. Worship God. For the testimonie of Iesus, is the Spirit of prophecie.

11 And I saw heauen open, and beholde, a white horse, & he that sat on him was called faithfull and true, and hee indgeth, and fighteth righteousness.

12 And his eyes were as a flamme of fire, and on his head wer many crownes, and he had a name written, that no man doeth knowe, but himselfe.

13 And he was clothed with a garment, dipt in blood, and his name is called, **THE WORD OF GOD.**

14 And the Warriors which were in heauen followed him vppon white horses, clothed with fine linnen, white and pure,

15 And out of his mouth went a sharpe sword, that with it he should smite the heathen: for hee shall rule them with a rod of iron

full and true incarnat word of G O D, who doth iudge with justice, and fighteth righteously.

12 And with the fierce and fierie eyes of fore-sight doeth terrifie his enemies, and his head is crowned with manie victories ouer them, and hee hath a name, which none knoweth but himselfe, euen none doth know Christ Iesus, the very true incarnat Word of God, but they who are his mystical bodie, euen they who are in him, and hee in them.

13 His apparell was besprinkled with the blood that he did shed for our redemption, [b] as also with the blood of his enemies, whom he hath troden downe: and he is named that Word of God, that was before all beginning, and now hath receiued flesh.

14 And all the whole Armie and Elect Congregation of his true Church followed his will and precepts, truelie journeying, and trauiailing through this world in their mortified and regenerate flesh, clothed with the garments of his puritie and righteoussesse.

15 And out of his mouth proceeded true doctrine, piercing and subdewing on euerie side, the heartes of all Nations, and vnder the Scep-

ter of his servitude doeth he governe and subdew them: for he also it is, who doeth (i) presse and tread down these wicked and reprobate people, that drinke vp iniquitie, and provoke the vengeance of almightie God.

16 And hee beareth in his badge, the stile & title of KING OF KINGS, AND LORD OF LORDS.

17 Then I saw a mightie(k) Angel who did awaite vpon the Ecclesiasticall estate, and affayres of the Gospel, proclayming openly and patently, to all Warriours, Souldiours, and other ravenous people, that dwelled among them of the true Church of God, forewarning them, that they should conueene & gather themselues together, against that time, which almightie God had appoynted for that greatespoyle, slaughter, and blood-shed, which they must eate vp and devour.

18 And that then they should shead the blood, and eate vp the rents, and spoyle the riches of Papisticall kings, and Cardinals, and of their riding-knights and Captaines, subverting them, horse and man: & finally should devour vp and destroy all, both free and bond-man, both great and small, that were of that sect.

19 And I fore-sawe that the greate Romane Monarch, and his confede-

for hee it is that treadeth the Winepresse of the fierceres & Wrath of Almighty God.

16 And he hath vpon his garment, and vpon his thigh a name writtē, **THE KING OF KINGS, AND LORD OF LORDS.**

17 And I saw an Angel stand in the sun, who cried with a loude voice saying to all the fowles that did flie by the middest of heauen, *Come and gather your selues together vnto the supper of the great God.*

18 That ye may eate the flesh of Kings, and the flesh of high Captaines, & the flesh of mightie men, & the flesh of horses, and of them that sit on them, and the flesh of al free-men and bond-men, & of small and great.

19 And I saw the beast and the kings of the earth, and their war-

vipers gathered together, to make battell against him that sate on the horse, and against his souldiers.

20 But the beast was taken, and with him that false Prophet, that wrought miracles before him, whereby he deceived them that received the beastes markes, and them that worshipped his image. These both were alive cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth upon the horse, which commeth out of his mouth, & all the fowles were filled full with their flesh.

rat kings, and their great armies had ever convened together to fight and rebell against that true word of God, that his professours did beare, and against all the true Ministers thereof.

20 And therefore also were taken these Monarches, and their (l) Pseudo-prophetical Popes, who had counterfaieted miracles, and made lying wonders before them of the Empire, to deceiue all those who did professe obedience vnto that Empire, bearing the badges and markes thereof, and them that revered the counterfait Emperours thereof: and these two, euen straight after this (m) mortall life, were cast down to hell, there to be tormented for ever, with the burning fire and sulphurous flammes thereof.

21 And the rest of their Armie, and partakers were altogether ouercome, vanquished, and suppressed by that true and sincere doctrine, which did proceed from out of the mouth of Christ Iesus, that incarnate and holy Worde, which all true professours doe most constantly beare testimonie of, and professe, and all gredie and ravenous people, reavers, spoylers, and auaritious men, were satisfied aboundantlie with the rich spoyles, Church-rents, and benefices of these anichristian people.

Notes, Reasons, and Amplifications.

(a) That *Halleluiab* is interpreted, *Praise the Lord*, read *Ierome de interpretatione nominum*. This word, as also *Amen*, and *Selah*, and diuers other Hebrue words, as being *Vocabula artis*, euen notable Theologicall tearmes, that in fewe syllables doe containe great matter, are therefore in all translations left vniinterpreted, for that *S. Iohn* himselfe writing in Greek, doth neuertheles retaine them in Hebrue, yet in the Paraphrase we thinke meet to leaue nothing vnexpounded.

(b) Waters to meane people, and Thunders to mean Preachers, read in the note *b*, Apoc. 14.

(c) Of this Spouse and Spousage, read the note *a*, Apoc. 12. and our 22. proposition.

(d) The parable of this marriage banquet of Christ Iesus, is at length expressed, in Mat. 22. Hereof the Supper of the Lord is the perfite type and Symbole.

(e) Here is the certainty of these prophecies, threefoldlie confirmed: first, in that they are revealed by an Angel. Secondlie, in that hee testifieth that they are of God. And thirdly, for that in expresse tearmes hee affirmeth them to be true and certaine.

(f) O miserable Papists, why go ye bare-footed, & bare-legged on pilgrimage, and do fall kneeling & groueling before your idols adoring either them, or yet at the best, those Saints whom they represent, seeing a more glorified Saint then any of your Saints (whom for the most part, your selues make and canonize) euen an holy Angel, who neuer was a sinfull man, neuer fel, nor made defection at any time from God, as men Saints, a thousand thousand times haue done, but euer abode perfect & holy, here doeth abhorre and detest all kneeling and worshipping before him, greatlie rebuking Saint *Iohn*, for meaning & preassing thereunto, and in expresse tearmes, forbidding the same, and yeelding the godly reason, that none should bee worshipped, but God only. Away, away with your captious distinctions of *δουλα*

and *λατρεία*, and all such visardes, as excuse idolatrie, for here, the pure, naked, and simple worde of GOD, spoken by the mouth, and vttered by the example of this Holie Angell of GOD, and of God his holie Prophet Saint *Iohn*, doeth detect all your hypocritical sophismes. The Lord open your eyes, for in this text, among manie moe, doeth the light clearelie shine. The same example for the more aggregaing hereof, is repeated ouer againe in the Revel. 22. 8. 9.

(g) That this, that rideth on the white horse, is the true and incarnate worde of GOD, euen CHRIST IESVS, appeareth plainelie by the thirteene and sixteene verses following, and by the whole harmonically tokens of this text, and of Apocal. 6. 2. conferred also with the note d, of Apoc. 12.

(h) Seeing Christ, the incarnat Word of God, treadeth the wine-presse of Gods wrath, in the 15. verse, therefore doeth this blood wherewith his garments are besprinkled, beare the type of the blood of his enemies, which he hath shed in the wine-presse of Gods justice, as appeareth by Esay 63. 3. beside also the figure of that blood, which he shed out of his bodie for our redemption.

(i) To tread the wine-presse of God his wrath, doeth here not onelie meane, to execute God his latter judgement of eternall damnation, against the wicked, as it doeth particularly meane, in the end of the fourteenth chapter, but it doeth meane generally the execution of all God his judgements, against offenders. And in that general sense, how Christ our righteous judge and revenger, doeth tread this presse, reade Esay, chapter 63. and Lamentations, chapter 1. verse 15.

(k) This Angell certainlie beareth the type of all God his Ministers in this age, who standing in the Sunne, that is, standing, and awayting on the Gospell and Ecclesiasticall affaires, openlie and patently proclaimed the destruction of *Babylon*, whereby those Ravens, and rauinous fowles, that flie by the midst of Heauen, that is, the rauinous and greedy people, that dwell among them of the true Church, shall bee couragiously inanimated, to put hande

to worke, and spoyle that wicked Citie, and eat vp all their riches. So that their greedy auarice in this case, shall aduance the work of the Lord in a part, although the applying thereof to the vse of the true Church, were more the duetie of these temporall auaricious persons.

(l) Here is to be seen, what it is to worldly Princes to maintaine and assitt false teachers, for here is not only the Pope, that false il-luder of those of the Empire, throwne downe headlong to hell, but also those Monarches and Emperours that assisted him, and such other false teachers in this world, in the world to come shall participat with them in eternall torment. And that this false prophet here mentioned, is one with the two-horned Antichristian beast, and consequently is the Pope, is prooued in our 25. and 26. propositions.

(m) This lake burning with fire and brimstone, where these imperiall beasts, and *Pseudoprophetical* Popes are placed, are torments induring for euermore (as saith *S. Iohn*, Apoc. 20. 10) & are the second death, euē the death of the soule, (Apoc. 20. 14. & Apoc. 21. 8.) and therefore is it neither a temporall punishment, neither the fire of Purgatorie, but the eternall flaming fire of *Gehenna*, out of the which there is no redemption. And heere note againste Purgatorie, that the Pope himselfe and his imperiall princes, deuisers and maintainers thereof, haue, by this text, no leasure giuen them to resort thither, but straight-way, while they are skarfe dead, to hell must they goe the neereſt way, and therefore saith the text here, *And these two were aliue cast into that lake &c.* as if he would say, skarfe is their soule and life gone forth of their bodies, but it is as soone in hell, without any intermission or mediāt place. So that they and their sect hereafter in experience shall find no other Purgatory to them, but the eternall flaming fire of hell, nor to the elect, but the blood of Christ, although now they debate Purgatorie by fire and sword.

CHAP. XX. THE ARGUMENT.

There beeing onely two speciall kingdomes enemies to God, the one Papisticke, a coloured enemie, the other

Maho

Mahometicke, a professed enemy, and having in the third, fourth, fifth, and sixth trumpets or vials, expounded and prophesied orderly, the estate and increase of the Mahometicke kingdome. And in many of these chapters lately past, having described the Romane and Papisticall kingdome, nowe in this chapter S. Iohn sheweth, that after a thousand yeares of peace granted to the Romane and Papistical Empire, in the ende the Devil is loosed to stirre up most cruel warres betwixt these two mightie kingdomes, Papisticall and Mahometicke, in the revenge of the blood of holic martyrs, shed in the meane time: and how afterwarde, men beginne to revivie and arise from the blinde errors and deadly sleepe of Antichristianisme. And last, how by Gods trueth, these godlesse kingdomes, shall be extinguished, and Christ shal come to iudge all men according to their demerits.

Historical application. *Paraphrastical Exposition*

NOWE it pleased the mercie and providence of God, by his holy Spirit, and heavenlie Angels, to restrain the tyrannicall power and vniuersall rage of Sathan.

AND I saw an Angel descending from heauen, who had power of God, to open and close the mysteries of hell, & to restrain by his hand, the power of the Devil, in the chaines of Gods feare.

The text

AND I sawe an Angell come downe from heauē, hauing the keye of the bottomles pit and a great chain in his hand.

2 So that after the continuall and successiue tyrannie of heathen *Roman* Emperours, & last of *Diocletian*, who in one moneth slewe 17000. martyrs, arose at length the firste publike Christian Emperour, *Constantine* the great, about the yeare of Christ, 300. from which time to the daies of Pope *Boniface* the 8. and of *Ottoman* the great, and first Emperour of Mahometans, An. 1300. even the space of a thousand yeares, the Devil and his raging tyrants of this worlde, were restrayned from that high degree of vniuersall tyrannie, that they both before and after wſed.

3 For God so dantoned them, and abased the power of Sathan, that hee might well stir vp particular and provinciall warres, but vniuersal wars among the people and whole nations of the world; that is to say, betweene Monarch and Monarch; there was none raised during al these 1000. yeares, & after these thousand yeares, ending in An. 1300. it pleased God to permit Sathan, by his in-

2 And hee shewed mee, howe God had appointed to take that olde (a) dragon and venomous serpent, euen the deuill; that odious Sathan, & should restrain him in bondage (b) a thousand yeares.

3 And shoulde depose him from his (c) highest tyrannicall power, to his lowest estate, and in such wise should he be restrained and inclosed, and the closure so confirmed of God, that he should (d) no further stirre vp deceitfully the Heathen nations, to vniuersall (e) warfare, till these thousand yeares were expired, and then should the deuill be loosed, to stirre vp great wars among them, for a season.

2 And hee tooke the dragon, that olde serpent, which is the deuill & Satan, and he bound him a thousand yeares

3 And cast him into the bottomles pit, and he shutt him vp, and sealed the doore, vpon him, that he should deceiue the people no more, till the thousand yeares were fulfilled for after that he must be loosed for a little season.

4 And I saw
 seares: & they
 sat vpo them,
 and iudgement
 was giuen vnto
 them, and I
 saw the soules
 of them that
 were beheaded
 for the witness
 of Iesus, and
 for the worde
 of God, and
 which did not
 worshippinge the
 beaste, neither
 his image, nei-
 ther had take
 his marke v-
 pon their fore-
 heades or on
 their handes,
 & they liued
 and reigned
 with Christ a
 thousande
 yeares.

4 At this time
 hee let mee see, that
 there should be (f)
 new seats, and su-
 preame authori-
 ties erected, and
 these that were e-
 rected in authori-
 tie, should haue ju-
 diciall power gi-
 uen them, so I per-
 ceiued many, whom
 they had judged,
 martyred, and con-
 demned to death,
 for bearing the te-
 stimonie of Iesus
 Christ, and for pro-
 fessing the true
 worde of God, and
 which did not reve-
 rence the Anti-
 christian Empire,
 nor the counterfait
 Emperours thereof,
 neither had profes-
 sed his superstiti-
 ous markes, or
 borne the same on
 their fore-heads, or
 in their handes, and
 these liued and raig-
 ned as true Chri-

stuments, to raise vp most
 terrible & vniuersall wars
 for a season.

4 Now in the beginning
 of these 1000. yeares, a new
 kinde of supream govern-
 ment, & iudiciall authori-
 tie start vp, to wit, the Papi-
 sticall governmēt, by Pope
 Syluester the first, in Anno
 315, to whom, and whose
 successours, *Constantine*
 gaue both kingdome and
 iudiciall power over all
 Christian Churches: this
 at length came to that ty-
 rannie, that they martyred
 all those that truly pro-
 fessed Christ, and preached
 the worde of God, and all
 that revered not that
Romane seate, nor these
 counterfeit Emperours or
 images of the Empire,
 whom they inaugurated,
 neither were marked with
 Chrisme, or Crosses on
 their fore-heads or hands,
 for even then was there a
 latent & invisible Church,
 that lived privilie as true
 Christians, triumphing &
 rainging over these Papi-
 sticall abuses, during all
 these thousand yeares.

5 But the rest, I meane the whole outward visible Church laye whollie as dead, and corrupted with Papisticall errorrs, and beganne not to be raised vp nor quickened by the worde of life, till after the yeare of God, a thousand three hundreth, when that all these thousande yeares were out-run, and then began moe and moe to rise daily from their former Antichristian errorrs: this

rising from Antichristian errorrs, is the [r] first resurrection, that goeth before the resurrection of the dead.

6 Happie is he, and blessed, that riseth true- lie from these errorrs, and so is participant of that first resurrection, for vpon them the second death, which is the death of the soule, shall haue no power, but they shall become Priests and Sacrificers of their pure and holy prayers vnto God and his Sonne Christ Iesus, and shall raigne with him spiritually, the [k] thousand yeares of the great Sabbath, which is to say, for euer, and euer.

7 But these former 1000. yeares being expired in An. 1300. even that verie yeare Pope Boniface the 8. beginning the first Iubilie, was clothed the one day in his Popelike ponti-

ficians [g] during all these thousand years.

5 But the rest of the people, that lay [h] dead in Antichristian errorrs, arose not therfro, to embrace the worde of life, till these thousand yeares were runne out: this

5 But the reste of the dead me shall not liue againe, vntill the thousand yeares be finished: this is the first resurrection.

6 Blessed and holie is he, that hath parte in the first resurrection: for on such the second death hath no power: but they shall be the Priestes of God and of Christ, and shall raigne with him a thousand year.

7 And when the thousand yeares are expired, Sabbath shall be loosed

7 And when the (l) former thousand yeares shall be (m) outrun, the deuill shal be loosed of h is foresaid

out of his
prison.

8 And shal
go out to de-
ceiue the peo-
ple which ar-
in the foure
quarters of
the earth, e-
uen Gogge
and Magog,
to gather
them toge-
ther to battel
whose num-
ber is as the
sande of the
sea.

9 And they
went vp in-
to the plaine
of the earth,
which com-
passed the
tentes of the
Saints about,
and the be-
loued citie:
but fire came
downe from
God out of
heauē, & de-
uoured the.

bondage,

8 And shal passe
out to deceiue the
people that dwell
in al the arthes, or
foure quarters of
the earth, euen
(n) both Gog, and
Magog, stirring vp
the one aganſt the
other to battel, &
shall gather them
in number, as the
(o) sea sand.

9 And they shal
gather together
in the plain of the
earth, toward and
about those coun-
tries, (p) cities and
dwellings, where
Christians; and
Christs holy citi-
zens had made
their residence:
but at length by
the fiery tongues
of the Apostolike
doctrin and flam-
ming fire of God
his worde, from
heauen, shall both
Gog, and Magog;

ficall, & the next day in an
Emperours Robe-royal, &
bearing before him two
swords, saying, *Ecce duo
gladii hic*, thereby he ven-
dicated to himselfe both
the spirituall and tempo-
rall empire over all the
quarters of the earth: on
the contrary part, was *Or-
toman* the great, who a-
spiring to bee Monarch,
was crowned that same
yeare Emperour over all
the foure nations *Maho-
metani*.

8 And so from this forth
the Devill stirred vp be-
twixt these two preten-
ded Monarches and their
successors, most terrible
warres, by such vniuersall
multitudes and innume-
rable Armies, as hath not
bene heard of before.

9 And their chiefe skir-
mishes and battels, were
fought besides the landes
of Christians, in *Europe* &
in *Asiaminor*, and therea-
bout, where God had first
planted his holy Citizens,
even these sevé Churches
that S. Iohn writeth vnto:
But (God willing) at lēgh

shall these Papiticall and
Mahometane kingdomes,
both enemies to God, be
destroyed by the power &
force of Gods word.

10 And Sathan, that
great deceiver of the world
shall be cast into hell fire
eternallie, where also all
the godles *Romane & Ma-
hometick* Emperours, & o-
ther wicked Princes, toge-
ther with al false Prophets
Papisticall, Mahometicks, &
others, shall terrible bee
tormented day and night
for evermore.

11 When Christ in his
majesty shal come to iudg-
ment, for then certainlie
shall heaven and earth be
renewed.

12 And we are sure that then the second and
last resurrection should bee, wherein generallie
all men small and great, that ever died, shall rise
again, and appeare before that iustice seat of
God, and the (r)egister bookes of all mens
consciencs bee opened vp, and laide abroad,
and the great (r)egister of God his predestina-
tion, & booke of life shall be opened, and made

be ouercome.

10 And the deuill
that shal deceiue the
and stirre them vp to
warrefare, shall bee
cast into the eternall
flamme of *Gehenna*,
where also the great
Emperours of the
earth, and the false
Antichristian Pro-
phets, shall bee tor-
mented day & night
for euer-more.

11 For I saw that at
this time should the
true & sincere iustice
seat of God appear,
and Christ our iust
iudge sitting theron,
at whose presence
this heauen & earth
shall then vtterlie
(9) melt away, and al
things bee renewed.

10 And the
devil that de-
ceived them,
was cast into
a lake of fire
& brimstone,
where the
beast & the
Prophet
shall be tor-
mented even
day & night
for evermore.

11 And I
saw a greete
white throne,
and one that
sat on it, from
whose face
fledde away
both the earth
and heauen,
& their place
was no more
found.

12 And I
saw the dead,
both great &
small, stand be-
fore God, and
the books wer
opened, & a-
nother booke

was opened, which is the booke of life, and the dead were iudged of those things which were written in the book, according to their workes.

13 And the sea gaue up her dead, which were in her, and death & hell delivered up the dead, which were in them: & they were iudged, every man according vnto their workes.

14 And death and hell were caste into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

patent, and the dead shal bee judged according to their workes, written and registred in their consciences

13 And the waltering world, by his raging seas, and stormie tempests inueighing against our flesh, shal render againe all that haue died by it, & the deuill by his deadly and desperat griefes, and infernall tentations of the mind, shal render againe all that hath died by him; and euery man shal bee judged according to his workes.

14 And the (r) infernall spirits and Jamned deuils, who are as death and hell it selfe, shal bee cast in the burning flame, and vnquencheable fire thereof: this is the second and euerlasting death.

15 And whosoever is not contained in the register of Gods mercifull predestination, and booke of life, shal also be cast in with them, in that eternall and vnquencheable fire.

Notes, Reasons, and Amplifications.

(a) The former part of the history of this Dragon Sathan, is to be found in the twelfth chapter hereof: to the which, this chapter is to be subioyned.

[b] To wit, a thousand yeares of the 1260. yeares, that the Church abode latent and invisible, as at more length is opened in our 34. Proposition.

[c] This deepe wherein Sathan is now closed, is not as yet the deepe pit, and endles paine of Gehenna, for as yet, he is but retained in the chaines of darknes, till the latter day, when he shal be

damned

damned eternally to the deepe of hell [2. Pet. 2.] But this hell or deepe, called in Greeke *αβυσσος*, and in Latine *abyssus* is sometime takē for the depth of the earth, or of waters localle: as Psal. 105. 9. Sometime for lowe estate and base degree, as both here, and Apoc. 17. 8. where the imperial beast riseth out of this hel or deep and goeth thereafter to decay, but out of hell there is none that riseth, speciallie, no Emperour or man kinde: wherefore in this text (*abyssus* meaning but a lowe degree and base estate) the Devil is but thirled and restrained from his vttermoſt tyrannie, and not at this time bound in Gehenna: for as al the scriptures teſtifie he hath, ever had & ſhal haue to the worlds end that freedom & libertie to goe tempting mankind, ſeeking as a rageing Lyon whom hee may deuoure: reade further hereupon in our 35. propoſition.

[d] It is ſaid in the Apoc. 12. [where the former part of this hitorie is ſet out] that the Church of God ſhall be persecuted and chaſed into the deſert by this Dragon, and made inviſible 1260. yeares: and therefore now alluding to that, he ſaith here, that Sathan is bound, that he ſhall not ſeduce any farther: to wit, any farther than is ſaid alreadie in that 12. chapter: and ſo in this chapter he is not restrained ſimplie from perſecution, and from al maner of ſeduction, ſuch, as particular warres, and martyrdomes, and ſowing of heresies, but from ſtirring vp of vniuerſall warres, as is prooved in the ſaid 35. propoſition.

(e) Since Chriſts daies to this day, the Church of God wanted never either ſchiſmes or perſecution: therefore, this bondage of Sathan for 1000. yeares, is onely (as is ſaid) from ſtirring vp of vniuerſall warres, as is prooved in the ſaid 35. propoſition.

(f) Becauſe the iudgement ſeate, & iudiciall throne of Chriſt followeth ſhortly, verſe 11. and that with him his elect ſhall ſit (Apoc. 2. 26. 27. and note x. thereof, and Apoc. 3. verſe 11. & note f. thereof.) Therefore this throne & authoritie that here is erected, appears not to be of the elect ſoules, but rather vpon the contrarie part to be the throne of the Antichriſtian beaſt, who here doth martyr theſe Saints of God, that raigned againſt anti-chriſtianisme theſe thouſande yeares profeſſing Chriſt in this worlde, and ſhall therefore eternallie raigne with Chriſt in his throne hereafter verſ. 11.

(g) Although during theſe 1000. yeares and more, the true

Church

Church lurked in the wilderness (as Apoc. 12. 6. 14. is said) yet was not that Church so invisible, but the Dragon in the Antichrists person in all ages, espied some of the children of the true latent Church, and martyred them: as both here, and Apoc. 12. 17. is mentioned. So this confirms our former assertion, where we say, the Devil here is not simplie bound, but in a manner, as we prooue in our said 35. proposition. Moreover, hercof is gathered, that seeing (by this text) they that worshipped not the Antichristian beast, his image, or marke wer persecuted 1000. yeares, therefore necessarily the Antichrist reigned 1000. yeares at the least: and consequently, these who suppose him to raigne but three yeares and an halfe, are deceived, as is prooved in our 16. Proposition.

(b) The former martyrs and professors being the inward & invisible Church (Apoc. 11. 1.) These whole remnant here spoken of, are the vtter court & visible pretended Church called in that chapter Gentiles, that is, Idolatrous Ethnicks, & *John* there ver. 2 is forbidden to account or regard them, for here saith he, they lye all dead and drunken in Antichristian errors, for the space of 1000. yeares: and so indeed from the daies of Pope *Sylvester* the first, to the daies of Pope *Boniface* the eight: that 1000. yeares the seat of *Rome* having no match nor encounter, suffred never any to be seen vouchable or visible of the true church: but there about, a id from thence soorth such hore warres fell betwixt the empire of *Rome* and the *Mahometicke* empire, that vnawares, diuers true professors openly and vowably did arise and start vp, such as *John de rupe scissa*, an. 12 40. *Gulielmus de Sancto amore*, an. 1260. *Arnoldus de villa nova* & *Petrus Cassiodorus* Italian, an. 1302. *Dantes Aligherius* & *Gulielmus Occham* ann. 1321. *Franciscus Petrarcha* 1374. *Ioannes Wickleyus*, an. 1390. *Ioanes Huss* & *Hieronymus de Praga Bohemians* and martyrs, anno 1415. And then did arise by their doctrine a visible reformed Church in *Bohemia*, and thereafter by *Luther* in *Germanie*, and so ever moe and moe visible Churches and publike teachers are risen from Papistical and Antichristian errors, even to this day: and all these were sometime dead in these former Antichristian errors, but [praised be God] are now revived by the spirit of God in this first resurrection.

[c] That there be two resurrections, and two deaths, & what they be is plaine in the scriptures. The first resurrection, is the ri-

sing from errors, of which saith *Salomon. Prov. 24. 16.* Seven times in a day falleth the iust man, and yet riseth againe: & this first resurrection is chiefly meant, from antichristian errors, as here, and in *Daniel, 12. 2.* wherein saith he, many shal rise, &c. whereas the second resurrection is the general resurrection of the dead, wherein not onely many, but euen all, shall arise againe: as to the two deathes they are also plaine. The first, is the death of our fleshlie bodies here, which the scripturs call oft a sleepe: the second death is the endlesse dying of body and soule in hel fire eternallie: reade hereof, *Apoc. 2. ver. 11* and note (k) thereof.

[k] After our exemption (here spoken of) from the second death and after our æternall kingdome and priest hood with Christ, this reigne of 1000. yeares in this place, cannot be temporall or definite: for by the grounds of Christian religion that reigne is æternall, how then here a thousand yeares is taken for æternitie, yee may consider by the comparision of the six dayes of labour, & the Sabbaths rest, with the six thousand yeares that we must labour in this world, and thereafter haue eternal rest whereof we haue spoken in our 14. proposition, and ye shall finde, that although euery day of weeklie worke daies meaneth (according to 2. Pet. 3. 8.) 1000. yeares definitely: yet the Sabbaths 1000. yeares represents æternitie. And such like doubles, though the other 1000. yeares of this chapter are definitely to be taken for 1000. common years: yet these 1000. yeares of our reigning with Christ, after wee are freed from the second death, must infinitely be taken for æternity and for the eternal Sabbath. Where note, that by this text literally and definitely taken, resulted the great error of *Cerintus* and his secte of *Chiliasm* or *Millenaries* who thought our raigne with Christ to be on earth, and temporall for a thousand yeares, and we then againe to die, and ly dead another thousand yeares, and so about by vicissitudes, as did of olde the *Platonicks*, and of newe in a manner the *Originists*. Further, some also by the mistaking of this text, suspected the authoritie of this whole Reuelation: but to the true Christian conceiuer hereof, both is the authoritie of this booke confirmed, and the herisie of the *Millenaries* refelled.

[l] Though in the former verses by the last note 1000. yeares is there prooued to meane æternitie: yet these thousand yeares heere spoken of, are the same thousande yeares literallie and de-

finately

finetlie spoken of in the verses , second third fourth and fyfte for all these thousande yeares are spoken of thinges temporall, while we are yet in this worlde , and agreeth historicallie with these same thousande yeares that beginnes about the yeare of Christ three hundreth , and ends in the yeare of Christ a thousand three hundreth, as is proued in our thirtie foure proposition, but yeares, times, and numbers specified of the worlde to come (as verse 6.) must meane æternitie, seing after the latter day, there shal be no day, yea no year, time nor numeral destination thereof, but æternitie without measure, Apoc. 10. 6. And therefore be sure this present text here, is the progresse and large deduction of that loosing of Sathan, which was but summarly touched, and forewarned in the end of the third verse, and so this loosing is all one with that loosing:

(m) This text doth confirme our former assertion, whereby wee affirme Sathans bondage these thousande yeares, to be onely from raising of vniversall tyrannie and warres, for prooffe now whereof when here he is loosed, he raised now vniversall warres, by inanimating of Gods publike enemy *Magog*, with his Princes of the *Orient*, against Gods latent enemy, and Antichrist *Gog*, with his whole Princes of the *Occident*. and so came it to passe that very last yeare of these thousand, euen the yeare of God 1300. that Pope Boniface the eight chalenged, to himselfe in his triumphant Iubilie, the double Monarchie, both spirituall and temporall ouer the whole worlde. And contrarily, that same yeare *Ottoman* the greate, was crowned the first Emperour of the *Mahometans*: and so from thence soorth betwixt these, and their successours, there followed out continuall and vniversall warres of the whole *Orient*, against the whole *Occident*, by armies of innumerable people.

(n) That *Gog* is the *Romane* and Papislick Empire, and *Magog* the *Mahometicke* Empire, read and consider the 32. proposition.

(o) The *Mahometicke* horsemen only of this armie, being (Apoc. 9. 16.) reckened to two hundreth thousand thousand horsemen, no maruel thogh here both the Armies, *Mahometicke* & *Papislick*, yea both horsemen and footmen thereof be more comparable to the sea sand than to any definite number: further concerning this matter, read Apoc. 9. 16. and note (h) thereof.

[p] Consider the progresse of *Ottomans* warres, and his success-

fors, Emperours of *Mahometanes*, & ye shall find the greatest part of all their battels, both intestine, & also against the Popes forces, to haue bene fought among Christians, and Gods holy Citizens. For *Ottoman* fought, and did win *Bithynia*, & much of the coaste side at *Pontus Euxinus*, in the countrey of *Asia minor*, where these seven Churches lay, that S. Iohn writeth to. Then *Ottoman* sonne *Orchanes* fought amongst the *Grecians*, and in diuers Christian parts of Europe, & conquered *Prusia*. Then *Amurathes* their thirde Emperour, made great conquest in Europe about *Constantinople*, & fought many battels there-about: and so forth, with their successours, who never rested, making all their battels among the Christians in *Asia minor*, *Bulgaria*, *Wallachia*, *Servia*, *Bosna*, *Croatia*, *Illyria*, *Hungaria*, *Epirus*, *Peloponnesus*, and at length, in *Spain* and *Italie*, with marvellous successe, in so much that *Mahomet*, their ninth Emperour subverted the two Christian Empires of *Constantinople* and *Tepezonda*, and wanne twelue Christian kingdomes, with two hundred Christian Cities, beside diuers Islandes, as ye shal finde *lib. 2. Romanorum Principum Ioan. Baptista Egnatij*, and in other histories.

[9] Of this dissolution of the heaven, the earth, and all the elements, read 2. Pet. 3. 10. & next chapter hereof: So that by the Scriptures, apparantly heauen and earth shall be one habitation of Gods Saints and holy servants.

(r) The booke of life and predestinate salvation, is effectually registred with God in his mercie, whereof, although by faith the Spirit of God giveth our Spirit a feeling, yet the same is not effectually registred in our conscience, I meane, our conscience beareth no testimonie that we haue any merite of life in vs. But the other bookes of Gods iust iudgement, are indeed effectually registred in our conscience, which beareth the feareful record of all our iniquities, whereby the consciences of the wicked do testifie their owne damnation. *Wisd. 17. 10. 11.* while as contrarilie, the register book of Gods mercy exeemeth the godly from their deserved damnation, and promoteth them freelie to life everlasting.

[] By workes here are we iudged and iustified, & not by faith onely, as also *Iames 2. 24.* testifieth, meaning hereby that of liuelie faith, and of the good works that followeth therevpon man is iustified, & not of that dead faith, that is by it selfe alone, with

out any good workes: otherwise were the words of *Paul*, (Ro m. 3. 28.) expresse contrarie to this text, and to *Iames*, for faith *Paul*, *We are iustified by faith, without the workes of the Law*, that is to say, not without good workes whatsoever, but meaning, that wee are iustified by liuely faith, with such small good workes, as our weak nature will suffer that faith to produce, although it be without the precise workes that the Law requireth: and for confirmation of this interpretation, and vnion of these texts, ye shall finde both *Iames* and *Paul* agree in diuers places, that faith without workes is a dead faith, and serueth nothing to iustification. And againe, they agree both, that all workes (how good soeuer they seeme) that proceed not from faith, are euill. And so it is no difference to say with Saint *Paul*. We are iustified by fruitfull faith, or faith that produceth good workes, although not the workes that the Law requireth, or to say with *Iames*, and here with Saint *Iohn*, we are iustified by faithfull workes, seeing a working faith, and faithfull workes are inseparable, and none can haue the one without the other. So for conclusion, these workes by the which heere wee are iudged, are to be esteemed good or euill, not in themselves, or in so farre as they satisfie the Law [for so were all workes euil and imperfect] but in so farre forth, as they haue, or want faith adioyned with them, they are accounted good or euil onlie.

[1] To cast death or hel, or such vniuelie things, into this eternall fire, cannot be meened here: But for as much as death and hell, by *Sathans* procurement is brought vpon mankind, and so *Sathan* is authour thereof: Therefore *metonymic*, death and hell, are taken for the deuill and al damned spirits. The like is mentioned in diuers places of the Scripture, as in *Esa.* 28. 15. 18. where, by their league and bond made with death and hell, is doubleleslie meant, the giuing of themselves ouer vnto the Deuill, and all iniquitie, and in *Esay* 38. 18. where, in saying, that hell and death shall not praise God, is meant, that the deuill and damned spirits shall not praise God: and so in *Osea*, 13. 14. *O death, I will bee thy death, and O hell, I will be thy destruction*. What els is this, than the victorie of Christ ouer death and hell, by treading down the head of *Sathan*, & casting him into the eternal torment of death and hell, who hath beene the entiser and onely author of death and hell. So then here [verse 13.] the Deuil and his instruments,

vnder the tearmes of death and hell, doth exhibite to iudgment al those whom he hath destroyed by his tentations, as the world is said before (vnder the tearmes of sea) to haue exhibited al that haue died by it, including betwixt them all that euer died, for all men either die by corporall griefe of body, or spirituall grief of mind. So then here (verse 14.) this death and hell, that are eternally cast into the lake of fire, can be no other than the deuill & damned spirits, who entised man to death and hell, and therefore are casten into that eternall and vnquencheable fire of *Gehenna*, agreeing with verse 10. preceeding.

CHAP. XXI. THE ARGVMENT.

The diuine Prophet Saint Iohn, hitherto from the first to the last comming of Christ, prophecying the mutabilities of this world, wherein the Christian Church hath neuer had earthly rest: now in this Chapter, and beginning of the next, concludeth, and endeth all these their definit and temporal miseries, by assuring them of infinite and eternall ioy & rest, in that new world, and heauenly habitation, which here he describeth, not as it is, for that no eye hath scene, nor eare hath heard, nor heart can consider the ioyes thereof. (1. Cor. 2. 9.) but after a certain metaphoricall comparison, most proper for our senses and capacitie, is that heauenly habitation described. So that vnder the literall glory thereof, objected here to our capacitie, and worldly senses, is not only meant an infinit & endles glory, exceeding all humane capacitie and iudgement, but also by the symmetries thereof, diuerse mysteries of the God-hood, and grounds of religion are typicallie expressed.

The

The text.

ANd I saw a new heauen, & a new earth, for the first heauen, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy citie, new Ierusalem come downe from God out of heauen, prepared as a bride, trimmed for her husband.

3 And I heard a great voice out of heauen, saying, Behold, the tabernacle of God is with men, and he wil dwell with them, and they shall be his people, and God himselfe shall bee their God with them.

4 And God shal wipe away all teares from their eyes: & there shal be no more death, neither sorrow, neither crying, neither shal there be any more pain, for the first things are passed.

Paraphrastical exposition.

Then I foresaw that the heauens and the earth should be (a) renewed to their vttermost perfection: for this imperfect estate of the heauens & the earth that now is, shall dissolue and melt away, and there shall be no sea, or (b) raging inundations of worldly troubles.

2 And I John, foresaw and behelde that (c) spirituall Ierusalem (euen our eternall felicitie, and glory in Gods Majestie) vouchsafed, and (d) sent downe of God, from the highest heauens, prepared to decore and attire true Christians with, for their (e) spouse Christ Iesus.

3 And I heard the mightie voyce of God his eternal decree from heauen saying, Behold, from hence-foorth the Tabernacle and dwelling of God, shall be with men, and by (f) Christ shall hee dwell in them, and they in him, & they shall be his people, and God himselfe dwelling with them, shall be their God for euer.

4 And he shall put an (g) end now to all their miseries, and they shall bee no more subject to death, nor to sorrow, nor to mourning, nor to any manner of paine, for all such carnal passions of this our former worlde shall bee abolished.

5 And (h) God who sitteth in full authoritie among them, hath promised, saying, Behold (saith he) I shall now renewe and make perfect all these imperfections, and he (i) commanded me to write, and assure all men, that these words are faithfull and true.

6 And he saide vnto me, now are all (k) things done and perfected: I am the first and the last, euen the first before all beginning, and the last after all ending: to him that hath thirsted and zealed after trueth & iustice, wil I now freely of my mercie, giue to drinke and receiue of my liuely fountaine, euerlasting life.

7 He that hath overcome his earthly tentations, shall in this heauenlie world possesse, and inherite all joyfull things: and I will be his God and Father, and he shall be (l) adopted one of my sonnes.

8 But contrarily, the fearefull doubter, and the vnbeleeuier, and the execrable and abominable liuers, cruell murderers, filthy whoremongers, execrable forcerers, abominable Idolaters, & all teachers, and authorisers of lies, shall haue their part & portion, in that endles depth of hell, which burneth eternally with vnquencheable fire, and bitter torment, which is the euerlasting (m) death of the foule.

5 And he that sate vpon the throne, said, Behold, I make all things new; and hee said vnto me, Write, for these things are faithfull and true.

6 And he said vnto me, It is done, I am Alpha and Omega, I be ginning and the end, I will giue to him that is a thirst, of the Well of the Water of life freely.

7 He that overcome meth shall inherite all things, and I wil be his God, and he shal be my Sonne.

8 But the fearful and vnbeleeuier, and the abominable, & murderers, & Whoremongers, and forcerers, & idolaters, & all liars shal haue their part in the lake, which burneth with fire & brimstone, which is the second death.

9 And there came vnto me, one of the seuen Angels, which had the seuen vials, full of the seuen last plagues, and talked with me, saying Come: I wil shew thee the bride, the Lambes Wife.

10 And hee caried me away in the spirit, to a great & hie mountaine, and hee shewed me the great citie, holy Ierusalem, descending out of heauen, from God.

11 Hauing the glorie of God, & her shining was like vnto a stone, most precious, as a Iasper stone, cleare as cry- stall.

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, & the names written, which are the twelue tribes of the children of Iſraell.

9 And there came vnto mee, the (n) last of the seuen Angels, which had power to execute the seuen last plagues and he talked with me, saying, Come, and I wil let thee see the spiritual estate of the glorified Church, who is the true Spouse and Bride of the immaculate Lambe, Christ Iesus.

10 And hee ravished me away in the Spirit, to a great and hie contemplation, wherein, hee let me to vnderstand that eternall felicitie in G O D, and (o) holy habitation, which from the highest heauens, God had appointed to bestow and send downe vnto his elect, and holy Church.

11 And that happie habitaclie, was decored with the glory of God, and the shining beautie thereof exceeded all precious stones, euer flourishing in all felicitie, and waxing greene as Iasper, but pure, and cleare, from all spots of vncleannesse, as shining Cry- stall.

12 And it was stronglie environed about, with the true and invincible (p) Apostolical doctrine, and forenent each of the twelue tribes, euen forenent euerie elect people & nation, there was set an open and patent gate, and ready accessse, whereat Gods Angels, (q) Apostles, and Ministers, called, & conducted seuerallie by name, euerie

(r) tribe, kindred, and nation of Christ his spiritual Israelites to enter.

13 Toward the holie elect people of the *Orient*, was the (s) knowledge of the Trinitie set patēt as a threhold entrie to this felicitie. To the elect people of the *North* was the same knowledg of Gods trinitie a threhold entrie to felicitie. the elect people of the *South* also entred in by the same Trinitie. And finallie, the elect people of the *West*, and all the airties of the worlde had no other entrie to felicitie, but by the knowledge and profession of this Trinitie.

14 And that strong bulwarke and (t) wall of Gods trueth and true doctrine, wherewith that holy habitation, was defended and environed was euen that selfe same doctrine, whercof the strong foundations were laide before in this worlde, twelue folde by Christ Iesus his twelue Apostles, euery one by name in their feuerall calling.

15 And the Angell who reuealed these thinges to me, represented by the (u) symbole of a golden met-wand, that he was to mette and expone by measures, the figuratiue symmetric of that holie habitation, of the entries thereof, and of the walles enuironing the same.

16 And this our heauenlie habitation and eternall felicitie in God,

15 *On the East part e there wer three gates and on the North side three gates, on the South side three gates, and on the West side three gates.*

14 *And the wal of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.*

15 *And he that talked with me, had a golden reede to measure the citie withal and the gates thereof, and the wall thereof.*

16 *And the citie lay foure square, and the length*

length is as large as the breadth of it, and he measured the citie with the reede, twelue thousand furlongs, and the length and the breadth, and the height of it are equall.

17 And he measured the wall thereof, a hundred and fourty cubites by the measure of man, that is, of the Angel.

18 And the building of the wall of it, was of Iasper, and

was (x) squared and foure-foldlie described by the foure Evangelistes: and the indwellers are to enioy a like felicitie in the Father as in the Sonne, and the Angell by the symbole of metting represented vnto mee the infinite roome and sufficient dwelling places that were therein, (y) even that there were twelue thousande times 12000 stadges, repeated or multiplied twelue thousande times, answering to the infinite number of Gentiles and to the twelue thousande of euerie tribe of *Israell*, mentioned Apoc. 7. all these shall participate (z) so much felicitie in the Father, as they doe in the Sonne, and alike in the Son, as they doe in the holy Spirit,

17 And the Angel by the figure of metting represented to me, that, that strong bulwarke and wall of the Apostolicke doctrine, raised vp twelue courses high by these twelue Apostles, is now as it were raised vp (aa) twelue times so high, euen 144. courses vp, speaking these things after the manner and comparifon of men which are measured in a spirituall and Angelicall meaning.

18 And the building of this fortresse and wall of the Apostolik doctrine, was firme, pure & bright, euer flourishing & waxing green as the *Iasper* & the happie

habitation of Saintes within the same, was more glorious than goulde, and more glistering and pure than the cleare glasse.

19 And the foundations of that strong walle of this holie habitacle, was decored with the Prophets, Martyrs, Professours, Preachers, interpreters, and other precious people of the primitiue Church which as (*be*) precious stones, God hath gathered out of al countries, by his twelue Apostles, to found this eternall Sanctuarie with: for of these 12. Apostles some one from the *Indies* gathered in al these green *Jaspers*, who abod euer green and vnwithered from the true faith, to found with these the first foundation of this heauenly habitacle: Another Apostle to make the second course of this foundation, brought in those cœlesticall *Saphires*, who, indued with heauenly hewes and qualities respected no earthly shewes, The third Apostle for the third course of this foundation, gathered in from among the *Egyptians*, the victorious and fiery *Chalcedonies*, euen the zealous Professours and victorious Teachers of trueth: some fourth Apostle, to builde the fourth foundation, euen from the *Scythians* and *Baltrians*, brought in the greene and glancing *Smaragdes*, euen the flourishing, vnwithered, and syncere Christians of those countries.

20 For the fift course of this foundation, some Apostles gathered in from among the

the citie was pure goulde, like vnto cleare glasse,

19 And the foundationes of the wall of the citie were garnished with all manner of precious stones, the first foundation was *Jasper*, the second of *Saphir*, the thirde of a *Chalcedonie*, the fourth of a *Smaragde*.

20 The fift of a *Sardonyx*:

the sixt of a
Sardius, the se-
 uenth of a *Chry-*
solit: the eight
 of a *Beryl*: the
 ninth of a *To-*
paze, the tenth
 of a *Chrysopra-*
sus, the eleuent
 of a *Jacinth*, the
 twelfth an *A-*
methyt.

their meeke lowelie and chaste people, comparable to the simple and chaste nature of the *Sardonyx*. The sixte Apostle gathered in these mollified people in whose soft heartes are ingrauen the seales of saluation, euen the continual memorie of Christs passion, represented by the bloodie and fleshly colour of the *Sardius*. The seuenth Apostle, for the seuenth ground and foundation, the wise and constant *Chrysolites*: The eight Apostle for his course and foundation, gathered in al diligent Christians and peacemakers comparable to the Pretious *Beyll*. the ninth Apostle to found his course with, gathered in the patient people, and restrainers of their affections, represented by the nature of the *Topaze*. The tenth Apostle, brought into the tenth course of this foundation, the golden greene *Chrysoprasus*, euen those Christians, that renouncing avarice, glorie in that golden treasure of heauen, that neuer withereth nor decayeth. The eleuenth Apostle to found his eleuenth course with, gathered in the golden purple and princelie *Hyacinthes*, euen those magnificent and princely Professors, who being richly decorated with spirituall benefites, ouercame all tentations: Finallie, for the twelfth course, and to compleate the foundation of this holieworke, the twelfth Apostle brought in, euen from *Armenia*, the pure and temperate *Amethytes*, to wit, those Christians, who detesting gluttonie & drunkennes, are indue d

with

with sobrietie and temperance.

21 And these twelue Apostles, teachers of the way of life, stood as precious pearles, decoring these entrics. euen euery Apostle, was in euery entrie of that heauenlie habitacle, as a precious pearle, & the(cc)patent passages or streets of that glorious habitacle, are more glorious than the pure gold, and more bright than the shining of glasse.

22 And there was no distinct Temple, in that heauenlie habitacle, for vniuersally, and ouer it all, the(dd)Majestie of the Almighty God, & of Christ Iesus, is in stead of their Temple.

23 So that therefore, this holy habitation needeth no light of (ee)spiritual Teachers, nor secular lawes, for the glory of God shineth in it, and Christ Iesus is their lanterne of light.

24 And the elect people & nations, shal enioy the ful fruition of that light, and all that were kinges of the earth, shall aboute all worldlie pompe, (ff) glorifie that glory.

25 In all this eternall day time, shall neuer the elect be barred out from this felicity, & there shal be no obscurity of (gg)night, or darknes of errours there.

26 And the only glory and felicitie of all the elect nations, shall be established in it.

27 Into this glorious habitation,

21 And the twelue gates, were twelue pearles, and euery gate is of one pearle, & the street of the city is pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty, and the Lamb are the Temple of it.

23 And the citie hath no neede of the Sunne, neither of the Moone to shine in it, for the glory of God did light it, and the Lamb is the light of it.

24 And the people which are saved, shall walk in the light of it, and the kinges of the earth shall bring their glory & honor vnto it.

25 And the gates of it shall not bee shut by day: for there shall bee no night there.

26 And the glory & honor of the Gentiles, shall be broocht vnto it.

27 And there shall enter into it, none vn-

cleane thing, neither whatsoeuer worketh abomination, or lies: but they which are written in the Lambs booke of life. shall no wicked or filthy creature haue entresse, neither any abominable sinners, or deceitfull yers, but onely they which are predestinat to saluation, and registred in the booke of life of our Sauiour Christ Iesus.

Notes, Reasons, and Amplifications.

[a] This renewing of the heauen and earth, is without al doubt, literally meant: for seeing this is the time of eternall rest, al heauenly motions, and earthly vicissitudes must haue an end: yea, seeing the motions of the Spheares, Planets, and starres, were made for distinctiō of times, Gen. 1. 14. as also forth from this day shall be no time, Apo. 10. 6. Therefore shall their estate without all question, be renewed: yea, and the estate of euery creature, for saith Paul, Rom. 8. 21. 22. *The Creature also shal bee deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God: for we know that euery Creature groaneth with vs also, and travaileth in paine together, vnto that present.* Of this renouation, read 2. Pet. 3. 10. and Esay 65. 17. and Esay 66. 22. and Apoc. 20. 11. and note 7. thereof.

[b] Because this destruction of the world shall be with fire, (as testifieth 2. Pet. 3. 10.) It may be that the Sea shal be vtterly dried vp, & so the Sea here to be literally taken: burial wayes, in the figuratiue sense, we are sure that all tumultuous troubles, shall cease at that day for euer, and that the Sea doth signifie tumults, and tumultuous people, is said in our note 4, Apoc. 13.

[c] This *Ierusalem*, called *new Ierusalem*, & the spouse of the Lamb must therefore be the renewed Church, euen both the glorified Church, and the felicitie thereof: for that to both the glorified Church who are the inhabitants, and to that felicitie, in which they dwel, doth the whole subsequent proprieties of this Ierusalem agree: euen as the name of a citie is not onely taken, for the towne, but also *metonymicē*, for the inhabitants thereof.

[d] For

(d) For that God is the supream height, all that proceedeth from him, is said to descend, and so this descending of spirituall Ierusalem, is not meant locally, but figuratiuely, that both the godlie their selues, and their eternall felicitie haue their originall, and flowing from the Maiestie of God, and so descende from him.

(e) Seing by the Apoc. 12. 1. and note 2. thereof, and by our 22. proposition, the Church militant, is Christs spouse, farre rather is she now his spouse, when she is become triumphant: yea, before was shee in a part divorceable for her offences, but now, for her confirmed puritie, and established chastitie, a wholly indivorceable.

(f) For this end hath Christ taken on him our nature, & is become *Emmanuel* (Esay 7. 14.) that is to say, God with vs, that we might now bee with God, and so by this text, God shall be with man, and man shall be with God, in this holy habitation and eternall felicitie.

(g) This end of all miseries, yeeldeth comfortable occasion to all Gods seruants, to endure patiently, temporall and definite troubles, knowing hereby, that now shall follow the rewarde of infinit and eternall felicitie.

(h) Here saith the text, *he who sate in the throne, spake*, to wit, that same Deitie, and divine essence. But for asmuch, as both the person of the Father, and also of the Sonne, are meaned to sit in this throne, in the next chapter, verse 1. 3. therefore it is to be reasoned whether this be the person of the Father, or of the Sonne, that here speaketh to *S. Iohn*. Concerning this wee say, that although it was the person of Christ, who sitting in this throne, lately in the end of the former chapter, iudgeth the world, as both our beleeve, and Apoc. 14. 14. do testifie, yet here is there a translation made of persons, and it is the Father that now speaketh. For not onely now hath that iudgement seat (attributed in the Scriptures to Christ) taken full effect, but also Christ hitherto hauing perfected his functions of incarnation, teaching redemption, mediation, and of damning, & throwing down the wicked, doeth now deliuer vp the kingdome vnto God the Father, that he may be all in all, as testifieth *Paul* 1. Cor. 15. 24. 25. 28. And againe on the other part, now are here introduced the offices, and functions of God the Father, and Creator, in new creating and

renew.

renewing the worlde. So that here the functions of the Sonne ending, and the functions of the Father of newe againe beginning, this must needes be the Father, that here sheweth, that he is to renew the world, seeing that is his function and office. And to confound the persons, or yet their offices, is contrary to the godly Symbole of *Athanasius*, saying, *neque confundentes personas, neque Substantiam separantes*, as who would say, the holie spirite had redeemed vs, or that Christ either first created, or now at last reneweth the world simply & altogether in his own person: Indeed Christ is meant with the Father; and the Father by Christ (but not Christ simplie) to creat the world. Heb. 1. 2. 9. conferred with *Psal.* 102. 26. & *Col.* 1. 16. & the first article of our beleefe and so this must not be the person of Christ, but of the Father that speaketh this & for more prooffe that this is the father, he calleth vs afterward, vers. 7. his sonnes, whereas Christ calleth vs not so, yea not *seruantes*, but *friendes*, *Ioh.* 15. 15. for both Christ and we are called Sonnes to God the Father, hee naturall, and we adopted.

[7] It is said by *Paul* (2. Cor. 11. 14.) that Sathan may take the similitude, of an Angell of light, but that he may professe himselfe God, by taking his similitude; we read not, neither possible dare he, least so the most godlie Prophets (meaning nothing but godlines) should be abused & worship Sathan. Then followeth, that this being verily God, that here appeareth, & testifieth, the words of this book to be true and faithfull, there can therefore bee no doubt of the authoritie thereof. But if any will say, that though Sathā dare not faine the similitude of God, yet durst *Cerintus* or other hereticks, *Chilias*t, faine Gods visions. In contrarie of that conceived suspicion, the heavenly stile, the precise performance, the harmonie with other Scriptures, the infallible notes, names, numbers, & dates of times confirme the veritie of this book, and divine certaintie thereof. The same veritie hereof, that here is approved by God, was before intimate by the Angel *Apoc.* 19. 9. note e, and is hereafter repeated. *Apoc.* 22. 6.

[8] This is the same thing that is meant, by the latter sound of the seventh trumpet. *Ap.* 11. 15. and our powring of the seventh Vial. *Apoc.* 16. 17. and these are the performances of the Angels oath and vow made in Daniell. 12. 7. and Reuel, 10. 6. of which our 14. proposition reckoneth the dates.

(f) That this is God the Father that saith this, is said at length, note *h*, preceeding.

[m] The first death being the bodily death, the second death, must be the eternall death of soule and body, as is said, Apoc. 20; note *i*, and Apoc. 2. note *k*.

[n] This one of these seuen Angels, both here, and Reuel. 17. 1. mentioned, appears to be the last of these seuen Angels, for such reasones as are contained there, Reuel. 17. note *a*, thereof.

[o] What this *Hierusalem* and descending thereof meaneth, read the former notes hercof *e*, and *d*.

(p) The Apostolical doctrine, being indeed a strong wall against all errors, is therefore iustlie here meant by this wall, which hereafter verse 27. debarreth out all vnclane and abominable creatures and lyers: Further, that bold and constant Preachers and their doctrine, is called a brasen wall: reade Ieremie 1. 18. And for the more evident token, that this wall can meane no other thing nor the Apostolike doctrine, the same hath twelue foundations, which are intituled by the names of the twelue Apostles: ver. 14. and 19: following: and so it being a solide wal to debarre out the wicked, hath not the lesse threefold ports in it, by the knowledge of the Trinitie to receiue in the elect at all quarters as. followeth verse. 12. and note *f*; hereof pointing out so by number, names & circumstances, that it doth meane the Apostolicke doctrine.

(q) Seeing ministers and Pastors euen before their glorification are called angels, as is shewed Reuel. 1. note *x*, thereof: how much more then may the twelue, Apostles now after their glorificatiō be meant by these Angels, the number of twelue, and other circumstances following so well agreeing.

(r) Vnder the number of twelue tribes of Israel, (beause they sometime were the only peculiar people of God,) are now figuratiuely included the whole elect tribes of al the people and nations of the world, who now also are become Gods people. So that as testifieth Paul, Gal. 3. 7. all the faithfull are the sonnes of Abraham, and consequently, all the faithfull are accounted the twelue tribes, in these figuratiue and propheticall speeches.

[f] This description of this spiritual *Hierusalem*, & heauenly habitation, by three portes in each of the foure airtches, making in the whole, twelue, hath in it a perfe & harmonie & representation of our absolut & eternal felicitie, wherof the entries & ports

is the knowledge of the Trinitie, written & testified by the foure Evangelistes, and patently preached, made open, and dispersed through all the world, by the twelue Apostles.

(r) What this wall is, read before in the note p, preceeding,

(s) Nothing is more common amongst the Prophets, & in propheticall visions, than to represent their figuratiue matters by an outward and eternall action, as is to be seene in *Ieremies* yokes. chap. 27. and 28. and *Ezechieles* gesture. cap. 4. and cap. 5. and in the Angels meeting, *Ezech.* 40. 3; and diuers other places. And this is done for our weake capacitie, which imprinteth no verbal document so deeplie in minde as we doe an actuall gesture: So here the Angell by this externall gesture of metting, willet vs deeply to imprint in minde, all the subsequent symmetrie of this holie habitacle, as containing in it an holie harmonie, with the chiefe grounds of Christian trueth.

(x) Proceeding here further to the descriptio of that eternal felicitie, in which we are to dwel for euer: for our capacitie, the spirit of God setteth downe the same in such forme and shape, as most liuelie pointeth out the Doctrine of the Godhood, and teachers thereof in this world, by whome this heauenly felicity hath bene squared and founded in vs in this life, that afterwarde wee might be citizens in the ioyfull habitacle of euerlasting life. Now therefore saith he here, this citie is set in square or four cornered: meaning no doubt, hereby, that this our heauenly habitacle and eternal felicitie, wherein now we are to dwel and the whole doctrine pertinent therevnto, was squared and four-foldly described by the foure Evangels of *Matthew, Marke, Luke, & Iohn*: for where before, note p, the twelue Apostles by their thort and present doctrine, are made the first layers of the twelue foundations of this work, doth it not verie harmonically agree, that the 4. Evangelists by their long lasting and written testimonies, haue builded our the squares and four corners of that work, to the final perfection thereof. If this were not the cause, why this raised square, & *Cubique* figure wer ratherest here of al other figures chosen: then had either the Spirit of God chosen the round figure, as of all solide bodies the most perfect figure: or then had he chosen the *Pyramid Triangulare*, which is the most simple, firme, and constant figure: but these partlie not agreeing with the conuenient forme of a citie, and partlie, not bearing the symbole of the vnite

and

and æquall Trinitie and of the foure Enangelistes, and other symmetries needful are therefore here refused, and the raised square or *Cubique* figure chosen.

(y) The whole elect Israelites being reckened to a hundreth fourtie foure thousande to wit twelue thousande, of euerie Tribe, and the elect Gentiles to be innumerable, [Apoc. 7. 4. 9. note *f*, thereof, and Apoc. 14. 1. notes *a*, and *b*, thereof.] here setteth he down a citie almost of infinire roome, to containe them into, according to Christe his saying, Ioh. 14. 2. *In domo Patris mei mansiones sunt multe. In my Fathers house are manie dwelling places*, for the length of this Citie being twelue thousand stadges, the breadth twelue thousande stadges, and the height twelue thousande stadges, as here the texte meaneth, the whole citie must containe twelue thousande times twelue thousande stadges, multiplied by twelue thousande which is, 172800000000. Cubique stadges: where as one cubique stadge, [that is a stadge in length and a stadge in breadth, and a stadge in height] were sufficient to hold one whole region of people. Hereby then is meant, that this heavenly habitacle and eternall foelicitie is infinite, and abundantlie capable of all the elect number. Of the precisenes of numbers in such like accomptes, we haue said ynough Apoc. 7 note *f*, and Apoc. 14. notes *a*, and *b*, thereof and other places. And as for this number in particular it hath his originall from twelue. for the twelue, Apostles, and then from a thousand answering to the subdisciples of euerie Apostle: and then againe, these are multiplied cubiquelie to represent the greate increase of Gods seruants to the worlds ende and consequently, of the agreable mansions, provided in heauen for them.

z Seeing the whole body of this citie representeth most properly that whole felicitie, that we are eternallie to enioy in the whole vnite Godhead, the three seuerall dimensions of longitude latitude and altitud of that citie must represent these seuerall measures and portions of ioy, which we haue in the Father, in the sonne, and in the holie Spirite, and consequentlie, the being of the longitude, of the latitude and of the altitude of that holy habitation all equal by this text doth represent that portion of ioy that we haue in the Father, that portiõ of ioy that we haue in the Sonne, and that felicitie that we enioy in the holie Spirite to be

æqual

equall and alike. So that although every one of vs enjoy not alike felicitie with other, yet, as God in his three persons is equall, and alike in him selfe, so of all his three persons giueth he alike presence and fruition: The father shal not be absented from vs more then the Sonne, nor the Sonne no more than the holie Ghost: we shall see all three in one, we shall worshipspe all three in one, and finallie of all the three persons of that vnire Godhood shall we haue full ioy, comfort and fruition, and that alike of the one as of the other, even as the persons are alike in Godhood, and one in substance.

(xxyx) Of all these texts and former notes thereof is gathered the marueilous harmonie and accord in all pointes, betwixt God and this his holie *Hierusalem*. For God who created man according to his own image, here also describeth his glorified churches symmetrie to his owne similitude. God is one, so here by one onlie spirituall *Hierusalem*, he representeth his Church. There be three equal persons of the Deitie, Father, Sonne, & holie Ghost, so be there here of this *Hierusalem* three equal dimensions of longitude, latitude, and altitude: None of the three persons of the Deitie is separable from other, so none of these three dimensions of a citie, or of any solide bodie, can be separable one fro another, for then should it become a superface, and no solide bodie. The three persons of the Deitie and their functions, cannot be confounded: so are not these three dimensions confounded, for the length is not the breadth, nor the breadth is not the height: Like as in *Athanasius* Creede, the person of the Father, is not the person of the Sonne. Neither is the person of the Son the person of the holy Ghost, and yet the Father, Sonne, & holy Ghost, are one onely God: as here the length, breadth, & height, maketh one only Citie. Further, the doctrine of the deitie is witnessed and fourfoldlie set down by the foure Evangelists: So here is this *Hierusalem* set downe in quadrat, or foursquare. Twelue Apostles dispersed in all airtes, hath founded this doctrine, & there by enter we to the knowledge of God: So on twelue foundations standeth this *Ierusalem*, and twelue entrie there be thereunto in severall airtes. Finally, the Deitie is vniuersall, infinite, and infinitely extended over all his workes. So in this *Hierusalem*, is there infinite felicitie, and abundant roome for stowing of all her inhabitants.

[*aa*] The Apostolike doctrine, amongst these of the Church militant, being by worldly impediments holdē low, is now amongst these of the triumphant Church, raised to the full and perfect height, signified here by the full increase of 12. multiplied by 12. quadratly making 144. courses of height.

[*bb*] Of all that hereafter followeth, & is spoken of these precious stones, wherewith are founded the 12. foundations of this strong wall of the Apostolical doctrine, this one thing is the summe & summar meaning, that as a diligent master of worke, will send his quarriers, masons, and builders in all parts, to search, dresse, forme, & hew stones proper and meet for their building, & glorious for the deckement thereof. So hath our God in this world sent his holy Apostles, through *Jude*, through *Arabie*, through *Egypt*, through *Armenie*, and throughout all the countries of the world, to gather in, teach, & instruct these holy & precious people, some Prophets, some Martyrs, some teachers, some interpreters, some having one gift and vertue, & some another, of whom God had decreed to build vp this holy and eternall habitable, & first to lay by them the twelue foundations of the Apostolical & militant Church in this world, which thereafter in the world to come, even in this triumphant Church, & holy *Ierusalem*, should shine eternally, and utter al their glistering vertues: as saith Dan. 12. 3. *Qui autem docti fuerint, fulgebunt sicut splendor firmamenti, & qui ad iustitiam erudiunt multos, quasi stellæ in perpetuas æternitates.* And they that be wise, shall shine as the brightness of the firmament, & they that turne many to righteousness, shall shine as the stars, for ever & ever. In the separat hewes, natures & qualities of these stones, in the Paraphrase, I haue followed the receiued opinion of writers, leaning alwayes more to this their summar effect and meaning.

[*cc*] By these streets & passages, is signified libertie (amongst other felicities) so that we haue no maner of thirllage, as tied or adicted to any one place: yea, go where we will, we goe alwayes in God, and our wayes and streets are beautifull and glorious, & importeth to vs full felicitie.

[*dd*] Of this temple, and how here, & in some other places, it meaneth, the Maiestie of God, we haue shewed in the discourse of our 20. Proposition.

[*ee*] How the Sun is taken for the spiritualitie, and the Moone or the temporalitie, read the note *b*, Apoc. 6.

(ff) This is no worldly glory, that they shall bring thither, for that heavenly habitacle, that hath no need of the glorious light of the Sunne, and Moone, verse 13. hath farre les need of worldly glory. It is therefore hereby meant, that these, who were godly Princes in this world, shall live vp all their felicitie, glorie, and estimation from the pleasures of the world, and fixe the same whollie vpon that felicitie and glorie, which there they shall haue in God.

[gg] This night that shall not be found, there agreeth both literallie, and figuratiuely: for literallie there shall be no night after the latter day, seing distinctions of time, by night and day, & by sommer and winter shall cease, as is lately saide in the note a, hereof, and Apoc. 10. 6. Againe, figuratiue, there shall bee no obscuritie of errors there, for that no vncleane thing, no lyar, nor abominable person abideth there, as hereafter, vers 17. is testified, of no night to be here, read also Revel. 22. verse 5.

CHAP. XXII. THE ARGUMENT.

The Spirit of God in the former Chapter, hauing described the glory of the glorified Church, under the comparison and forme of a Citie, now prosecuteth out in this chapter, to declare how that citie and heavenly citizens thereof are furnished of such spiritual and line-lic drinke, meat, and medicaments, as shall conserne eternall life, felicitie and health, vsing here these earthly tearmes, for our capacitie, in expressing of heavenly matters. Thereafter followeth a conclusion of the proprieties of that glorie, & of this whole prophecie, with a confirmation, yet againe of the veritie hereof, ending finally with a threatning against all the wicked, and a terrible protestation against all the eiker; and pairers of this book, and then contrarily commending the faithfull Churches to God.

*Paraphrastically exposition.**The text.*

And the Angell let mee to vnderstand, how *(a)* God the holy Spirit (flowing as a riuer, to satisfie al that thirsted after his spiritual gifts) proceedeth from the persons of God the Father, and of God the Sonne, who sate there in supreme authoritie.

2 And amidst the wayes & passages of all that glorified congregation, and with these flowing waters and graces of the holy Ghost was also *(b)* Christ Iesus conjunct, who is the author of our life and saluation: who continuallie, and euer recentlie yeelded, and exhibited the fruite and fruition of: all his heavenly vertues, in number and measure sufficient, to satisfie euery man, of the *(c)* twelue tribes: of spirituall Israelites: to wit, such as had obserued and imbraced the doctrine of the *(c)* twelue Apostles: and the smallest benefites, and lightest vertues that floweth from Christ, serued some way to the comfort, joy, and continuall health of euery elect people, & nation.

3 And there shall bee no accursed thing in that holie habitacle, for the throne, and eternall seate of God the *(d)* Father, and of Christ Iesus his Son, shall be there, and all these his seruants shall now most perfectly serue him.

4 And they shall haue the full frui-

And he shewed me a pure riuer of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruits, and gaue fruit euery moneth, & the leaues of the tree serued to heal the nations with.

3 And there shall be no more curse, but the throne of God, and of the Lambe, shall bee in it, and his seruants shall serue him.

4 And they shall see his face, and his name shall bee in their fore-heads.

5 And there shall be no night there, & they neede no candle, neither light of the sunne, for the Lord God giueth them light & they shall raigne for euermore.

6 And he said vnto me, These wordes are faithfull and true: and the Lord God of the holy Prophets, sent his Angel to shew vnto his seruantes, the things which must shortly be fulfilled.

7 Behold, I come shortly blessed is he that keepeth the wordes of the prophesie of this booke.

8 And I am Iohn, which sawe and heard these things and when I had heard and seene I fell downe to worship before the feete of the Angell, which shewed me these things.

tion and enjoying of his face and presence, and with constant (e) courage, and bold faces, shall they professe his name.

5 And there shall bee no darkenesse there, neither of (f) night, nor of errors, and no neede shall they haue of temporall nor ecclesiastical teachings, for GOD himselfe; in Trinitie and Vnitie, shall lighten them, and with him shall they raigne, for euermore.

6 And the Angel againe assured me, that these wordes were faithfull and true: for the Almighty God, Lord ouer all the holy Prophets, had sent him who is his holy Angel, to shewe and publish vnto his seruants vpon earth these things, which must beginne shortly, and bee performed amongst them.

7 Beholde, it shall not bee (g) long (saith Christ) till my comming, in respect of my eternall abiding, happie shall he be, who obserueth, and doeth according vnto the wordes written in this booke of Prophecie.

8 And I the writer hereof, am ^{Iohn}, the Apostle and Evangelist, who spiritually saw and heard all these things and when I had heard and seene the same, (h) I fel down prostrat at the feet of the Angell, who shewed mee these things, to haue worshipped him.

9 But he rebuked me, saying, Beware thou do it not, for I am but a seruant of Gods, as thou art; and as one of thy brethren, which are Prophets, and am one of them which obserue the wordes of God, contained in this booke, worship none but God one-lie.

10 And hee commanded me not to (s)conceale, or vtterlie to seale vp the wordes of the prophecie, contained in this booke, for that the time of the performance thereof, commeth dayly on, and approacheth.

11 Now, he that doth wrong, (k)proceed (if he list) to doe wrong, and hee who is a filthy sinner proceed (if he listeth) in his filthy sinnes: and contrarily, let the righteous man continue in his righteousness, and the holy man in his holinesse.

12 For behold (saith God) I come shortly, and that not emptie, but bearing with me euery mans reward, to recompence them therewith, according to their faithfull (l)workes.

13 I am the first and the last, the beginning and the ending, even the first before all beginning, and the last after all ending.

14 Blessed are they that (m)keepe the commandements of this their God, that they may obtaine a joyfull

9 But he saide vnto me, see thou do it not: for I am thy fellow seru-
uant, and of thy brethren the Prophets, & of them which keepe the wordes of this booke
worship God.

10 And he said to me, Seale not the wordes, of the prophecie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust stil: & he which is filthy, let him be filthy stil: & he that is righteous, let him be righteous still: and he that is holy let him be holy still.

12 And behold I come shortly and my reward is with me; to giue euery man according as his worke shall be.

13 I am Alpha & Omega, the beginning & the ending, the first & the last.

14 Blessed are they, that doe his commandements, that their

right may bee in the tree of life, and may enter in through the gates into the Citie.

15 For Without shall be dogges and inchanters and whoremongers and murtherers, and Idolaters, and whoſoeuer loueth or maketh lyes.

16 I Ieſus haue ſent mine Angel, to teſtifie vnto you theſe thinges in the Churches: I am the roote and the generation of Dauid, and the bright morning ſtarre.

17 And the ſpirite and the bride ſay, Come, And let him that heareth, ſay come, and let him that is a thirſte, come: and let whoſoeuer wil, take of the water of life free lie.

part and portion in Chriſt Ieſus, the true Author of life: and that they by the true knoweledge of the Trinitie, according to the Apoſtolike doctrine, may enter to eternall felicitie.

15 But forth of the ſame, ſhal be debarred all Apoſtatike (n) revolters to their filthineſſe, as dogges to their vomit, & all inchanters, whoremongers, murtherers, and Idolaters, and finally, all that teacheth lyes, or loued and delighted therein.

16 I (ſaith the Lord Ieſus) aſſure all men, that I haue ſent my holy Angell, to teſtiſie theſe thinges vnto you all my holy Churches, and Congregations. I am (in my Deitie) that [o] root and foundation, whereof Dauid, and all the faithfull hath ſprung, and (in my humanitie) I am of that (o) poſteritie, and of ſpring that hath ſprung of Dauid, and am that morning [p] ſtarre, & Son of iuſtice, whoſe bright Euangell lightened the whole world.

17 And all godlie [q] ſpirits, and Chriſts holy Church, and chaſt ſpoſe, wiſhed him to come, and ye that heare, pray for his comming, and let euery man that zealeth, and thirſteth after ſpiritual graces, approach, and come vnto him: For what faithfull man ſoever liſteth to come, ſhall free-

lie, & in his mercy receiue of him, and drinkevp as water the abundant graces of the holy Ghost, to life eternall.

18 Now therefore, I protest vnto euery man that heareth the wordes of this booke of prophecie, that if anie man shall pretend to adde any thing further vnto this book, God shall adde his torment, and bring vpon that man all the plagues that are contained in this booke.

19 And likewise, if any man shall mean to pare or diminish of the words of this holie propheticall booke. God shall vtterly take away all his portion and part, out of the register booke of eternal life, & out of this holy habitation of eternall felicitie, and from enioying of these joyes and (r) benefits here in promised for the faithfull.

20 The Lord Iesus, who testifieth these things, hath promised, that hee shall come most speedily. Euen so must it be, O Lord Iesus, come therefore speedilie.

21 The (s) grace of this our Lord Iesus Christ, be with al you his faithful for euer. So be it.

18 For I protest vnto euery man, that heareth the wordes of the prophesy of this booke, if any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophesy, God shall take away his part out of the booke of life, and out of the holy city, & fro those things which are written in this booke.

20 He which testifieth these things, saith, Surely I come quickly, Amen, euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christ, be with you all, Amen.

Notes, Reasons, and Amplifications.

[4] This pure and crySTALLINE riuer of liuely waters, is taken in the

the scriptures for the spirit of God and graces thereof, which our soules ever thirste and drinke, as is plainly expounded in *Iohn* 7. 38. 39. saying, *Flumina de ventre eius fluent aqua viva: hoc autem dicebat de spiritu quem accepturi erant credentes in eum, &c.* Out of his bellie shal flow rivers of water of life: This spake he of the spirite, which they that beleaved in him should receaue. And for confirmation that this river is the holy spirit, he saith here, that it proceeds of the throne of God the Father, and of God the Sonne, yfing the proper tearme of *proceeding*, for that the holy Spirite is said to proceed from the person of the Father and of the Sonne, as saith the godly *Athanasius* in his Symbole: *Spiritus sanctus à Patre & Filio, non factus, nec creatus, nec genitus, sed procedens: The holy Ghost, not made, nor created, nor begotten of the Father and of the sonne, but proceeding from them.*

(b) This tree of life that groweth in the middelt of this glorified congregation, & among these flowing waters of Gods spirit, & yeeldeth continuall fruit, wherevpon the godly feedeth to life eternall, must needs be Christ Iesus the author of our life and salvation, of whom the tree of life in earthly Paradise, did beare the type: and who hath his residence among his elect, and is conjoined with the holy spirit in Deitie, and yeeldeth to these his elect, continuall benefites, and spirituall graces and vertues, whereon they spiritually doe feede and eternally liue.

(c) Because the citie by the number of ports, foundatiōs, roomes, and symmetries thereof, hath bene before accommodate to the number of twelue, correspondent to the twelue tribes of spirituall Israelites, & twelue Apostles: Therefore agreeable to that same nūber of twelue, he here also describeth their spiritual food, making thereby the citie, & the inhabitants, & their spiritual food, and furniture, all correspondent & conformable agreeing together in one, with the twelue Apostles, of whom they haue receiued their comparison, and of whom in truth, both is that heauely habitacle & proprietie thereof: to wit, our resurrection, iustification, immortalitie, & eternall felicitie described: as also, the number of all faithfull, are by them and their successors, collected and gathered in: As thirdly, these spirituall vertues flowing here from Christ, are distributed to every faithfull, according as they are more or lesse of the number of the twelue tribes of spirituall Israelites, or hath imbraced more or les the doctrine of the twelue

Apostles

Apoſtles: and therefore, not only firſt the ſymmetrie of the cities, and ſecondly, the roome and inhabitants thereof, but alſo thirdly, the furniture, euen theſe fruits, benefites and graces that here floweth from Chriſt, vnto theſe, are all reckened, after the number of twelue: and ſo their monethly increaſes, meaneth no other thing, but firſt, this alluſion to the number of the twelue Apoſtles. And ſecondly, that theſe fruits, and benefites, are euer continuall freſh, & recent: for (as we haue ſaid, note *a*, of the former chapter & in other parts) ther is no diſtinction of times, by years, moneths or dayes, neither in heaue, neither after the latter day any wayes.

[*d*] Here he (as alſo verſe 1.) ſpeaketh only of two perſons of the Godhood: to wit, the Father and the Sonne ſitting in this throne, although inſeparable the whole Deitie in Trinitie & Vnitie here ſitteth: but theſe two perſons, the Father & the Sonne are onely here mentioned, becauſe the iudicial matters of this throne, and the preſent functions belonging thereto, at this time concerned chiefly the offices of God the Father, and of God the Sonne. Of God the Son, in that here he ſitteth, now lately iudging the whole world generally, which chiefly appertaineth to him, as ſaith our Beleeſe, *inde venturus eſt iudicare viuos & mortuos, ſcđ thence he ſhal come to iudge the quick and the dead.* Of God the Father, in that hee here ſitteth reforming and renewing the world, as he teſtifieth in the text ſaying, *Ecce, nō & facio omnia, beholde, I make al things new,* which belongs to his office, as being Creator of all, as teſtifieth our beleeſe, calling him, *Creatorem cali & terra, maker of heauen & earth.* This approoveth the note *b*, of the former chapter.

(*e*) This name of God was promiſed before (Apoc. 3. 12) to be writte vpon the elect, where the firſt mention is made of this new *Hieruſalem*: and now at this time ſince they are come to that *Hieruſalem* that promiſe here taketh effect. This (contrarie all way-faring and worldly profeſſions) meaneth ſo conſtant & vchan-geable a profeſſion of the name of God, that it ſhall never be deleated nor forgotten out of their heartes, mindes, and continual thoughts, but euer ſhal abide ſo rooted in them, that with conſtant courage and bold faces, ſhall they profeſſe that name for ever, & therefore is that name of God ſaid here to be in their foreheads.

(*f*) Read of this night before, Apoc. 21. 25. & note *gg*, thereof.

[*g*] For three cauſes, are times which appeare long to men, called ſhort in the ſcriptures. Firſt, to moue the elect to patience. Se-

condly,

condly, in respect of the contrarie purposes & matter, as here the definite time of Christs bodily absence in this world, in respect of the infinite time of his eternall presence in that everlasting world, is called but short. Thirdly, in respect of God who speaketh this, in whose sight 1000. yeares are but as one daye (2. Pet. 3. 8.) this definite time is but short: conferre herewith Apoc. 17. 10. and notes, thereof.

(b) Marvellous is the forcible tentations of Idolatrie, & wrong worshipping. Sundrie times hath saint Iohn seene the persons of the Deitie in these visions: and although we read, that he hath then fallen and bene prostrate with that glorious maiestie of Gods presence (Apoc. 1. 17) yet finde wee not, that he prostrated himselfe voluntarilie to worship God, but contrarily, this is the second time, that voluntarilie he prostrates & bowes down himselfe to commit wrong worshipping: and that even although hee was before forbidden of the Angels selfe, according to the proverb, *Nitimur in vetitum semper cupimusque negata. Forbidde things of men are choosed, & most we sue that is refused.* The diuine Prophet Apostle & Evangelist Iohn, makes notable here to vs by his owne two-folde example, the great infirmities in mankinde on the one parte, and the terrible force of Idolatrous tentations on the other part. To the effect we wretched sinners neither trust overmuch in our owne strength, neither yet be over-slack & slouthful against such tentations: Seeing this holy and beloved servant of God so farre overcome, read more hereof, Revel. 19. 10. and note s, thereof.

(c) In that here the Prophet is forbidden to seale & close vppe these mysteries, it is not simplie meant, that he should write all so plaine, that no part thereof were in any wise sealed or kept secret: for contrarie of the seven thunders (Revel. 10. 4.) It is commanded to seale them, and not to write them plainly. The meaning therefore of this text, is not simplie, but in comparison of other Prophets, to wit, that saint Iohn who was neerer to the time of the performance, should not seale vp these things so obscurely as other Prophets did, who were further from that time of performance; and therefore saith this text here, *ne signa veris, &c. tempus enim prope est. Seal not these words, &c. for the time is at hand.* And contrarily is said, in Dan. 8. 26. *tū ergo visione in signa, quia post multos dies erit. Seal you & p the vision, for it shalbe after many daies, & Daniel*

12. 4. 9, *Claude sermones & signa librum, usque ad tempus statutum,* Shut up the wordes and seale the booke, til the ende of the time. And so is Iohn here indeede a great deale more plaine, ample, and orderly nor is *Daniel*: *Daniel* having sealed his booke for a long time, & *Iohn* having onely concealed this booke from Antichristians, during the Antichrists raigne, which time he calleth but short. Apo. 17. 10. saying, *Oportet eum breve tempus manere,* He must continue a short space, agreeable with these words here spoken, of the revealing of this booke, which are, *tempus enim prope est,* for the time is at hand, & so in the end of the Antichrists raige (which ends in our daies) should these mysteries be throughly revealed. This texte maketh expressely against them, that esteeme this booke to be so closed, that it shall never be vnderstood till Christ come, & consequently, it should be superfluous.

(t) This is spoké Ironically in mockage of the wicked, & thereafter speaketh he exhortingly to the godly to cōfirme them. This Ironical speech is vsed oft in the scripture, for the more ashaming of vs from sin, as (besides many other examples) the like is to be found in Eccles. 11. 9. where the spirit of God by *Salomon* mocks the licentious youth, in bidding them tauntinglie followe their lustes & hearts desire, but know, saith he, certainly, that of al these things God shall craue accompt in iudgement. The like is said even here in the next verse, *For behold [saith he] I shal come shortly & my reward with mee, to give to every man according to his workes.* So this threatening conclusion inferreth, that the former bidding of the wicked continue wicked, is altogether Ironically, and contrarily, that the bidding of the godly continue godly, is altogether allowable and exhortingly spoken to them.

(t) How these works are not simply meant of only works, but of workes that proceed of Faith, or liuely Faith that produceth good workes, and so Faith to be the ground of Iustificacion, read Apo. 20. note f, thereof.

(m) The vulgare translation, containeth here these words, *Beati qui lavant stolas suas in sanguine Agni. Blessed are they that wash their garments in the blood of the Lambe.* The most allowable translation bearing, *Beati qui servant eius mandata, Blessed are they that keepe his commandements,* as the literal difference hereof is small in the original greeke, so is the meaning of both alike in substance, for these that do keepe the commandements of Christ Iesus at these

selfe

selfe same, that figuratiuely are said, Apoc. 7. 14. to wash, their garments in the blood of Christ, and therefore set we the plainest in the paraphrase, as an interpretation to both.

[n] To dogs for filthines in lust, insatiable gluttonie, vomiting & returning to their vomit, are compared all such filthie persons as how oft soeuer, the Spirit of God striueth to purge the of their sinnes, yet will they euer revolt and returne to them againe, til at length the spirit of God renounce them, and leaue them in their owne filth. Of these saith Salomon. Prouerb. 26. 11. *Sicut canis qui reuertitur ad vomitum sic imprudens qui iteras stultitiam suam; A's a dog who turneth againe to his vomit, so is the foolish man who turneth to his foolishnes.* And in 2. Perer. 2. 22. It is saide of these revoltors, & backturners to their sinnes. *Canis reuersus ad vomitum suum, et sus lora in volutabro luti.* The dog is returned to his vomit, and the sow that was washed to the wallowing in the mire. This generall doggish property of back-turning, and continuall revolting to sinne, without amendment, is here set formost, & is to be vnderstood, common to the inchanters, whoremongers, murtherers, idolaters, & lyers after specified, wherethrough, here they are debarred from God: otherwise, if they repented their sins, & returned not euer thereunto, as dogs to their vomit, they might be receiued among the faithfull number, as Apoc. 14. note d, is declared.

[o] In simple tearms Christ here, & Apo. 5. 5. setteth out his two natures very liuely, *I am* (saith he) *the roote of the generatio of David.* This apparant contrariety making Christ the roote wherof *David* is sprung, & again Christ to be a branch, who is sprung of *David*, is doubtlesse to be vnderstood diversly. The first of Christs deitie, in respect wherof, he was before *David*, as he testifies saying [Iohn. 8. 58.] *antequam Abraham fieret, ego sum, Before Abraham was I am:* yea, seeing God by Christ created the whole worlde, [Colos. 1. 16. and Iohn 1. 3.] therefore, Christ in his Deitie, is the very roote and originall, wherof all things, chieflie godlie men, as *Abraham* and *David* hath their beginning and being. The second of Christes humanitie, in respecte whereof, Christ contrarie is sprung of *Abraham* and of *David*, Matthew. 1. 1. and so is Christ perfitelie both *Davids* roote, and also his branch.

(p) For many causes is Christ called the morning star: for as the morning star endeth the nights darknes, and beginneth the day light. So doth Christ at his comming put end to all errors. And

doth begin and yeeld to vs that eternall light and day, which neuer decayeth: of which is said before, verse 5. *Et nox ultra non erit illic, & non egebunt lumine lucerna, neque lumine Solis, quoniam Dominus Deus illuminabit illos.* And there shalbe no night there, & they need no candle, neither the light of the Sun, for the Lord God giueth the light. For that same cause, is he likewise called, *Sol iusticie*, the sunne of iustice, that riseth to the world, Malach. 4. 2. Also Christ is called this morning star, to shewe thereby, that the star that should rise of Iacob (Numb. 24. 17) was performed in his person. Moreover, because Christs nativitie & comming was represented by an extraordinary star, seene in the East Orientall. And it is frequent in the scriptures, to call the thing signified, after the name and the style of the signe it selfe: as where Christ is called the Lambe, &c. Therefore is Christ called here the beautifull, orientall, rising, or morning starre.

(9) This spirit that craveth Christs latter comming, is neither the damned spirits, for that they thereby are to receiue no gaines but paine and eternal torment. Neither yet is it simplie and in it selfe the spirit of God, for that holy spirit in himselfe hath no yearning, nor, other passions; but hath the present estate of all things agreeable to his will and ordinance, lacking nothing longer nor he craveth it or yearneth after the same. This therefore is the spirit of the holy, elect and chosen number, or the spirit of God in them, that craveth here Christs comming, & yearneth for the same. For seeing all the good creatures of God long for that day, that they may haue libertie, freedome & rest in God, as saith Paul Rom. 8. 21. 22. Therefore, far rather rest of all doe these godly spirits that God hath created and breathed in man, yearne and desire Christs comming, that from henceforth they may be conjoyned with God their original, and haue the full fruition of his presence, as saith also S. Paul (Phil. 1. 23.) of himselfe & his godly spirit, *desiderium habens dissolvi, & esse cum Christo*, by this desire that Pauls spirit had to be with Christ before the latter day, and without the body, importeth he a far greater desire that our spirits haue in yearning for the latter day, that body & soul altogether may be with Christ our Lord and Saviour.

(r) Although the greeke word may here seeme to meane alike. *These men that are written, or, These things that are written:* & also that this booke may either meane indifferently here the booke

of life, or this present booke of Apocalyps: yet by reason of the like wordes contained in the former verses, speaking directly of the plagues written in this booke of Apocalyps. It must needs be, that contrarily these spoken of here, are the benefices and good things written also in this same booke of Apocalyps.

(¶) Here endeth Saint *Iohn*, this holy Prophecie of Apocalyps: imploring the grace of Gods spirit through Iesus Christ, to abide with all the faithfull. Here end we also that interpretation thereof, which God by that selfe-same grace hath made the faithfull of these our latter daies to vnderstand, in discoverie of Gods enemies, and revealing of his trueth, that his Church being purged from Antichristianisme, may from hencefoorth abide pure and holy, and readie decked as a comely bride; waiting the sudden comming of her Lord and bridegrome Christ Iesus: To this

God in Trinitie and Vnitie, who here giueth these graces to vs, do we therefore render eternal praise,
honour and glory, for ever and
euer. *Amen.*

Rom. cap. 15. verse. 4. 5. 6.

- 4 Whatsoeuer things are Written afore time, are Written for our learning that We through patience and comfort of the scriptures might haue hope.
- 5 Nowe the God of patience and consolation, giue you that ye be like minded one towards another, according to Christ Iesus.
- 6 That yee With one mind and With one mouth may praise God, enen the Father of our Lord Iesus Christ.

To God onelie wise, be praise through Iesus
Christ for euer, *Amen.* Rom. 16. 27.

After a long and tedious journey of about 100 miles we arrived at the place of our destination. The journey was not without its adventures and hardships, but we were all well and happy.

The first thing we did was to find a place to stay. We found a small inn where we could rest for the night. The inn was very comfortable and the food was excellent.

We then went to the market to buy some provisions. The market was very busy and there was a great variety of goods to be had. We bought some fruit, vegetables, and meat.

After lunch we went to the church. The church was very old and had a beautiful interior. We attended service and then went to the school.

The school was very small and there were only a few children. The teacher was a very kind and patient woman. We spent some time with her and the children.

We then went to the river. The river was very beautiful and the water was clear. We went for a walk along the bank and saw many beautiful flowers.

We then went to the mill. The mill was very old and had a beautiful interior. We went to see the miller and he showed us the mill.

We then went to the bridge. The bridge was very old and had a beautiful interior. We went to see the bridge and it was very beautiful.

SVch is the miserie of these latter dayes, through selfe loue, and coldnesse of charitie (as Christ foretelleth) that euery man envying other, aspires by reproching his neighbours godly works, and good exercises, to get himselfe a name, so that no mans works, how godly soeuer, lacketh some one or other detestable calumniator, and envious reprocher: Neither looke I more, than others more learned to escape the same. To thee therefore, whosoever misliker hereof, & opposer against this work, I haue thought good to direct this gentle admonition, crauing thee earnestlie, in the feare of God, Read ouer, ponder well, print all in mind, cōfer places, leaue off partialitie. So trust I in God, you shal find in the same, nothing either greatly worthy of blasphemous reproach, or able iustlie to be refelled: For first, as touching the opposing against these presents, by blasphemous reproches, because that raylings, reproches, & inuectiues, exceeds the boūds of brotherly loue, & Christiā charity, I trust you, nor no Christiā professour, wil borrow these manifest darts of the deuill, & armour of Sathan to fight against any man, euē not against a reprocher, & farre lesse against me who reproch no man that euer wrote hereof: but iudging them all to haue done faithfullie as they could, doe therefore but simple without iniury to thē, set out this my present work, confirming the same by cōference of scripture expreslie, (as the Lord knoweth) to glorifie God therby, & to profite thee, O Reader, in repelling of errors, & discovering the trueth, without partiall loue to Protestant, or hatred to Papist, as to this hour, neuer hauing receiued worldly iniurie of Papist, nor fleshly cōmoditie for being Protestāt: yea; I spare not in this work, to blame the negligence of such professed Protestants, as in these days are waxed cold, carelesse & without charity: as again, I spare not to purge and excuse the Pope and Papistes of some textes in this booke which others applie, against them: namely in that (contrarie the opiniō of many learned) I purge the Pope from being the Apostat of the sifst trumpet: And wheresoever I accuse

the Pope in this work, by admonishing of his errors & thrething the decay of his sect, seat & kingdom: I do nothing more thereinto, thā the very euident of the text, harmony of other scriptures, and the truth of God enforceth me vnto. This doing then being offenseuue to no good man: I am sure no professed Christiā, will by blasphemous reprochings, raylings, publike slaunders, priuat backbitings, or such other dartes of the Deuill oppone against this booke. But if secondly, leauing these Ethnick inuestiues & detractiōs, thou thinkest by pretēded arguments, to refute this work and forme of interpretatiō therein contained: be sure, that canst thou not iustly, nor by no good reasons perform, seeing the grounds & substance hereof are proued, both by sure testimonies & very probable arguments: by sure testimonies (I say) both of scriptures interpreting scriptures: whereof, our whole paraphrastical exposition, & diuers notes are composed & made vp, And also by the testimony of vnuspect writers, euē of Papists where they wrote of themselues, & of ethnick, where they wrot of themselues and of these vnuspect histories (verily credible against theselues) is the historical application of this work composed, & diuers amplifications amongst the nots, made vp. Then resteth our propositions & the reasons that are among the nots, & these I say we proue by very probable arguments: yea euen by arguments as necessary, as true religion (which falles not vnder the capacite of man, nor necessitie of mans reason) will suffer & permit: For these arguments are founded vpon the most euident reasons, clearest tokens, & plainest scriptures, & thereafter euery argument follow one another, from the plainer text, to the obscurer text, till the whole be discouered. So then of our propositions, Paraphrastical exposition, Historical application, Notes, Reasons & Amplifications: & consequentlie, of this our whole work, nothing is mine, or of my only assertion, to God be the glory, true testimonie & reason yeldeth al. Think not therefore to refute the verity, for strōg & mighty is the protector therof, And whereas I haue said that our Paraphrastical exposition, is not on-
ly grounded vpon the present text, but cōposed of the conference

of many texts & ſcriptures interpreting others: that haue I purpoſly, & by al means poſſible preſeſed to do, expreſſly, becauſe many interpreting the preſet text only by it ſelf, & according to that ſenſe, that to them ſeemed moſt proper in that place, they haue gretly erred, for to others another ſenſe doth ſeem more proper, & ſo infinit & repugnant interpretations do ariſe: for as in diſci phering of ciphered letters, he who judged ſuch a mark or character to ſignifie ſuch a letter, for that it ſo agrees & ſpels in ſome one place, he may be deceived, & therfore he muſt tak that character for ſuch a letter as it ſpels & agrees with, not only in that one place, but in al places where it is found throughtout that whol Epistle. Euē ſo in prophecies, who by an only text judged ſuch a propheticall terme or phraſe to haue ſuch a ſenſe, for that it ſo appears ther to agree, he may be deceived: & therfore he muſt take that propheticall terme in ſuch a ſenſe, as not only doth agre with that one preſent text, but with diuers other texts where the ſam terme is to be found, & ſo ſhal al interpreters, agre, & no mā vary frō other: for ſcripturs interpreting ſcripturs, furniſh one only veritie, & thogh ſometime diuers interpretations yet not diſagreeing nor repugnāt, but in a maner al on: & after this maner of interpretation I proceed, ſo far as God hath giue me judgment, memory, & ſight of ſcriptures, referring the reſt to whoſoever God bleſſeth with moſt talēts, & greter benefits. If thē thou O chriſtiā reader herof, firſt laying aſide blaſphemie, inuectiues, & reproches aganſt me: ſecōdly, caſting off al captious ſophiſms aganſt the truth, doth now think this form of Paraphraſtical interpretation by ſcripturs interpreting ſcripturs, after the maner of diſci phering of letters, & this form of hitoricall application by approved, and vn-ſuſpect writers, and this forme of gathering our groundes by moſt probable indices and argumentes, to be the perſiteſt way to diſcover the myſteries of this holy *Revelation*, (as in truth it is) & yet doth think that I haue not ſo accuratly followed that order my ſelfe, as I haue heere preſcribed it to other: then & in that caſe, I am not only cotented, but earneſtly I craue and exhort thee, and all other, ſuſpecters herof, whom

God hath indued with greater benefits, to put hand to work, & follow this most perfect order, more accuratelie then I may attain to: for verely, I do acknowledge mine owne imperfection, euen my tender memorie, and hard vtterance: But sure I am, and experience shall declare, that whofoeuer by this most perfect way, and maner of exposition shall proceed, he shall fall vpon the same interpretation in substance, that I haue heere set downe, & though now thou disagreeest, yet then shalt thou accord herewith in one veritie, without any substantiall difference in effect or matter. I grant indeed, and am sure, that in the stile of words & vtterance of language, we shall greatly differ: for therein I do judge my selfe inferior to all men: So that scarcely in these high matters, could I with long deliberation, find words to expresse my mind: but this imperfection, seeing God perchance sendeth it, to make the greater perfection in humilitie, and to beate downe vaine glory, and that *Moses*, and many great men haue lacked the eloquence of tongue: I trust charitable Christians shall not disdain me therefore, but rather amend the same in their own editions. Finally, by this my brotherlie admonition, I hope you will not giue place vnto thy first conceined wrath: so that howfoeuer, you at this first approaching disdained these presents: yet now at thy more resolved reviewing hereof, I hope, & also proteste, that in the feare of God, you casting off all blasphemous reproches against me, & al captious sophismes, against the trueth, must either yeeld to the assured veritie of this worke, or then thy selfe set out the better exposition heereof, vpon these, or more surer grounds: And I beseech the Almighty, the God of trueth and vnitie, to blesse that thy godly enterprize, and to vnite it with his truth: So shall we also please one another, and abide vnited in him, who in Trinitie is vnited, & abideth blessed for euer and euer. So, fare you well in the Lord, and grow in him, from rankor & reproch to Christian charitie: for euer, *Amen.*

Your louing Friend in the Lord, I. N.



A

RESOLUTION

of certaine doubts, proponed by
well-affected brethren, and needfull to be explained
in this Treatise.



We are commanded by the Spirit of God to separate our selves from all disputers contentiouslie, by strife of words. 1. Tim. 6. 4. 5. so are we bound and commanded with gentlenes and meekenes, to instruct all that are doubtfull minded, that they may know the truth. 2. Tim. 2. 23. 24. 25. 26.

And seeing there are certaine wel-affected brethren, who not in the spirit of arrogancie and contention, but in all sobrietie and meekenes, haue craved of me the resolution of some doubts, arising upon my Treatise of the Revelation: therefore for discharging my duetie, I haue thought good to write a Resolution of their doubts, and to insert the same in this Treatise upon the Revelation, for the better satisfaction of their reasonable desire, and instruction of others, meeke and zealous persons, whom the like doubts might hinder. As to the contentious and arrogant reasoners, I leaue them to the mercie of the Lord.

That the space betwixt one yeare of Iubilie, and the next yeare of Iubilie is 49 yeares precisely, and not 50 yeares as some do suppose.

For the clearer vnderstanding of this questiō, there are herein (as in al numeratiō) two things to be considered, the parts nūbred & maner of numeration. The parts that ar to be numbred or accounted are three, the two extreme terms, & the midst. In a who Iubilie space, the first yeare, is the first tearme, or extremitie, and the last yeare, which is called the yeare of Iubilie, is the last tearme and the yeares that are interiected betwixt these (how many soeuer they be) are called the middle yeares. There be also three manners of reckening, or accounting. The firste, that neglecting and excluding both the extremities, accounteth onlie the middle interiected yeares, or vnities, as amongst vs, our Lawyers in the account of the fixe daies, that goe betwixt euerie citation, and summonds of the letters of foure formes, they neither account the first daye of the summondes, neither the nexte day nor any daye, vpon which they doe summonds, but leauing out the extreames, they reckon onlie the six middle whole daies, vpon the which no citation, or summonds falleth. As for example, If the first summonds be execute vpon Tuiskday, it is not Lawfull to execute the next summonds, before the next Tuiskday and this they call a summonds of six daies, while as neuertheles, it accomplisheth, & filleth out the whole weeke, & this forme of account, is rare, and according thereto, the Iubilie hath but 48. yeares. The second forme of account is *inclusion*, where the midst with both the extreame tearmes is included, and reckened, and this forme is more rude and vulgar, than preise, and vnder this forme, are expresse all computations, that are made by ordinall numbers, such as first, second, third, &c. As for example, a child is new borne, yet euen then is the first yeare of his age: or a Prince is new crowned, and euen then goe out the edicts dated with the first yeare of his raigne, yet hath he not raigned one yeare, while that time twelue month.

Item, among the Musicians, the eight voice, or octaue aboue *de-sol-re*, is called *de-la-sol-re*, and the octaue aboue *de-la-sol-re*, is called *de-la-sol*, yet from *de-sol-re*, to *de-la-sol*, there are not twise eight, or fixteene voices or harmonical notes; but fourteene, alannerlie, and yet is that space called two *stages*.

Item, t

Item, among the Papistlicall cleargie the same weeke day that the Epiphanie on *Epiphany* fell vpon, in the next weeke was called *Octava Epiphania*; that is, the eight day from *Epiphany*. Also, that same weeke day that was the feast of the tabernacles, when it returned againe in the next weeke, was called (Levit. 23. 39.) *Octava festi tabernaculorum*, the eight day from the feast of the tabernacles; while as nevertheles, it is vnpossible that betwixt one tuesday, and the next tuesday, or one wednesday and the next wednesday moe daies than seven can be contained. Christ arose from death the third day, yet lay hee not the more three daies dead; yea, scarce two, as shalbe said hereafter; and after this count *inclusive*, the Iubilie is the fiftieth yeare.

The third forme of numeration and accounting *exclusive*, and which is most exact, and most agreeable with reason, is where the midst with one of the extreme termes is included and reckened, and the other terme excluded. Vnder this forme of reckening, falleth the true account of al reckening by cardinal numbers that trulie inquire how manie, and not of what order, as for example, To the question, how many yeares a Iubilie intervall or space betwixt the sounding of one Trumpet, and the sounding of the next doth comprehend: *Moses* doeth most truely answer, after this third forme in these words. (Levit. 25. 8. 9.) *Thou shalt number vnto thee (to wit, from the former sound of the Iubilie trumpet) seven Sabbathes or weekes of yeares, even seven times seven yeares, and the space of the seven Sabbathes of the yeares will be vnto thee nine and fourtie yeares: Then thou shalt cause to blowe the Trumpet of the Iubilie the tenth day of the seventh moneth, &c.* So that here is directly answered, that 49. yeares are interponed; betwixt the sounde of the trumpet of the one Iubilie, vnto the sound of the next. Likewise, vnto the question: *quarus sit Iubileus?* Of what order is the year of Iubilie? *Moses* immediately after in the tenth verse maketh answer that it is the fiftieth year: As whe one would say together and in one speech, a Childe of two yeare olde, died the thirde yeare while perchance he lived not two or three daies after the two yeares expired. Item, Christ lay dead and buried two daies, the third day he rose againe, while as he onely laye dead thirtie nine houres. For, from the Fryday at the Iewish nine houres, (which to vs is three after noone) that Christ gaue vppe the Ghost, till Sunday at the Sun-rising that Christ arose, are no moe

houres interjected, which nevertheless, because they participate with a part of the Frydaie, whole Saturday, and beginning of the Sunday, therefore is Christ said to arise the third day by the former second maner of account: Whereas, by the third maner of most exact count he remained not two daies dead. By the like reason, the Iubilie by the second maner of account, and by ordinall number falleth in the fiftieth yeare: but by the third maner of true account, it containeth onely fourtie nine yeares betwixt trumpet and trumpet. Neither is this any repugnance to say a Iubilie falleth in the fiftieth yeare, and is but 49. from trumpet to trumpet, more than to say of Christ, he lay only but two daies dead, & arose the third: for as the two daies that Christ lay dead containe the evening of the first day, and morning of the third, and whole second day: So a Iubilie interval or space containeth the last halfe of the first Ecclesiasticall yeare, even the harvest and Winter quarter thereof, and the first halfe of the fiftieth and last Ecclesiasticall yeare, even the spring and Sommer quarter thereof, together with fourtie eight whole and undivided Ecclesiasticall yeares.

Who the doth not evidently see that fourtie eight whole yeares with two halfe yeares, doe make iustlie the space of fourtie nine civill yeares onely: and yet to participate and take part of fiftie Ecclesiasticall yeares? For the civill yeares, which the first Patriarches observed from the beginning, differ nothing from the Ecclesiasticall yeares, which God appoynted afterwards to the Israelites, Exod. 12. except onely that the Ecclesiasticall yeare began at the Equinoctiall of the spring, and the civill or Iubilie yeares had their beginning at the harvest Equinoctiall.

These things well vnderstood, yee shall easilie consider a Iubilie space (that is, betweene trumpet and trumpet) not to containe fiftie yeares, but onely fourtie nine yeares precisely: As *Theodorus Bibliander*, *Iosephus Scaliger*, *Paulus Crusius*, *Iunius*, and the learnedst neotericks do acknowledge. Also, the ancient Iewes, as well as the modernes, are found by their tables, cycles, and periodicall numbers of yeares, ever and at all times to haue obserued their Iubilie to be 49. yeares *exclusiue*, that is, excluding the one terme, according to the said third maner of account; or to be the fiftieth yeare *inclusiue*, that is, including and reckning of both the termes by the second maner of account; which commeth all to

one effect, and agreeth to our assertion.

But who beleeveth that a Iubilie intervall, even the space betwixt trumpets and trumpet, doeth comprehend fiftie yeares *exclusive*, by the third manner of exact and precise counting, hee utterly erreth: for it containeth onely 49. yeares precisely, as wee shall proove by these reasons.

In all reckonings of Festivall and Sabbaticall times, the terme that is celebrated and kept holy, is ever a part of the Sabbaticall number or reckning, and is included thereinto. As in memorie of the weeke of daies, the eight day is not celebrated or kept holy, but the seventh day, which is included within the weeke, and is a part thereof.

Likewise, in the weeke of yeares, the eight yeare, which is excluded, is not celebrated, but the seventh yeare which is included within the said weeke: But the Iubilie intervall, or space, is a time most Sabbaticall: for the Iubilie is a Sabbath of Sabbath, as is evident by the text of Leviticus, 25. 8. therefore the Iubilie yeare, which is the observed and celebrated rearme of a Iubilie intervall, must not fall out of the seven weekes of yeares, or 49. yeares, but within the same.

The second reason, that if in this analogie, betwixt Sabbaticall daies, Levit. 23. and Sabbaticall yeares, Levit. 25. the festivall day of the first fruits, which is called by *Moses*, the fiftieth day, from the shake offering, be precisely to be holden for the last of the 49. daies, it must follow by the like reason, that the yeare of Iubilie, which *Moses* also calleth the fiftieth yeare, must precisely be holden for the last of 49. yeares; but that firste is true, therefore this also: for from the morne after that Sabbath day of the shake offering (Levit. 23. 15, 16.) vntill the morne after the Sabbath of the offering of first fruits, there are numbred seven Sabbath, or, seven weekes fullie: but these seven weekes counting precisely, and *exclusive*, must needs be (by the said third manner of counting) onely fourtie nine daies, and yet the last and hindmost of these 49. daies is called by the number of ordour, and by the second manner of counting *inclusive*, the fiftieth day in order. Therefore also the yeare of Iubilie, which he likewise calleth the fiftieth yeare in ordour, is also to be holden by iust account and *exclusive* for the last and hindmost yeare of fourtie nine.

The third reason, that if the space of a Iubilie contained fullie

fitie

fiftie yeares, the yeare of the Iubilie would oft befall betwixt two Sabbatical yeares, and so there should occurre then within eight yeares, three yeares of rest, in which the ground should be vntilled: to wit, one Iubilie, and two Sabbatical yeares: yea, and more (which is a great absurditie) oftentimes two of these yeares of rest would fall both together: but that such an inconvenient at anie time befall, it cannot be proved, neither by the holie write, nor Iudaick histories. Moreover, if at any time two yeares of rest had bene to haue fallen together, would not God, when (Levit. 25. 20. 21. 22.) he answereth to them that were doubtfull what they should eate in that one only yeare, in which they did sowe nothing, haue rather answered them what they should eate in these two yeares, in which they were to sowe nothing.

But seeing these inconveniences never occurred, therefore neither is the Iubilie interval of fiftie yeares, but of fourtie nine yeares only: For this our Iubilie of fourtie nine yeares ever falleth vpon a Sabbaticall yeare, because the septenarie number doth diuide and measure fourtie nine, but not fiftie.

Fourthlie, if the space of a Iubilie containe fullie fiftie yeares, it would necessarily follow that in each seventh Iubilie, the first yeare, the eight yeare, the fifteenth, the 22. the 29. the 36. the 43. and the 50. yeare it selfe should al be Sabbatical & yeares of rest, and so that fiftie yeares Iubilie should sometimes containe eigh Sabbatical yeares of rest. But seeing it appeareth evidently by the text, that the true Iubilie neither containeth moe Sabbathes or weekes of yeares than seven, neither any moe yeares of rest to be contained within the space of a true Iubilie than seven: therefore the true Iubilie space is not of fiftie yeares, which bringeth the said inconvenient, but is of 49. yeares allanerlie, of which ever the seventh, 14. the 21. the 28. the 35. the 42. and the selfe Iubilie yeare 49. are ever and vnnchangeably Sabbaticall and yeares of rest, abiding seven in number only, as the text doth appoint, all inconvenients and absurdities being remooved.

Fiftly, seeing in that selfe same seventh moneth of *Tisri* (Deut 31. 10. Levit. 25. 9.) both the Sabbatical yeares, and the Iubilie yeares begin their account, and vpon that same moneth also endeth their account: as also seeing the Iubilie interval is composed of seven Sabbathes or weekes of yeares, and by the sound of the trumpet is designed, it is certaine, that the beginning of the first

year of the first Sabbatical weeke, with the beginning of the first yeare of the Iubilie intervall, doe fall both at once in that same moneth, and also that the end of the seventh year of the seventh Sabbatical weeke, together with the end of the hindmost yeare of the said Iubilie, doe fall also together in the said moneth of *Tisri*.

But betwixte the beginning of the firste yeare of the first weeke, and the end of the seventh yeare of the seventh weeke, it is vnpossible that any moe yeares can be interjected than 49: therfore the space of a true Iubilie, must necessarily be of no moe years than fourtie nines.

Sixty, seeing 400. and 90. yeares, or *Daniels* seuentie weekes of yeares may iustly be called the great Iubilie (as wee haue said in our fift reason of our fift proposition) for these weekes do expresse all the mysteries both of the common Sabbatical yeares, & common Iubilies, for as the common Iubilie brought in the loosing & remission fro bodily servitude: so did this great Iubilie bring in remission of sinnes and freedome from spiritual servitude: as that Iubilie brought in the rest from bodily labours, so this Iubilie hath brought in rest to our soules, by finishing the wickednesse, sealing vpe our sinnes, and reconciling our iniquities, and bringing in our everlasting righteousnesse, even the Mesiās (*Daniel*. 9. 24. 25.) As these Iubilies at the appoyntment of GOD, had their beginning in the first yeare of the possession of the land of Canaan, and were to be observed vnto the time of the extreme desolation thereof: even so this Iubilie, at the command of the Angel *Gabriel*, began at the out-going of the command, to reedifie & repaire Ierusalē againe, & endeth at the warfare, destruction, & horrible desolation of the temple, of the towne, and of the whole kingdome of the Iewes.

Further, as the sound of the trumpet [*Levit*. 23. 24. *Numb*. 29. 1.] vpon the first day of the seventh moneth, signifieth the vlgare Iubilie to containe seven Sabbath or weekes of yeares, euen so the sound of the trumpet sounded vpon the tenth daye of the seventh moneth, betokeneth this great Iubilie to containe ten times seve Sabbathes or weekes of yeares, or ten comon Iubilies. But this great Iubilie of 400. and nintie yeares, neither doth containe ten nor nine, nor any whole number of quinquagenaries or fifties; for 50. doth not divide nor measure 400. & 90.

but

but contrarily, fourtie nine, doe precisely measure and divide foure hundredth and nintie, tenne times: Therefore, the true lesser Iubilie, whom the greater doeth ten times containe is a Iubilie of 49. yeares, and not of fiftie.

Seventhlie, from the yeare of the dedication of the Temple, to the end of the captivitie, wee finde not in the Scripture, that the people observed their Iubilie and Sabbaticall restes, as God had commanded: but contrarily, laboured the landes those yeares wjth out intermissiō. Now the summe of these yeares by the most learned is reckened, to be 490. yeares, which containeth alancely but 70. yeares of Iubilie and Sabbaticall rests, if Iubilie yeares fall vpon Sabbaticall yeares, as our Iubilie of 49. yeares ever doeth.

But if the Iubilie contained 50. yeares, then would the said 490 yeares, containe 78. or moe Iubilie and Sabbaticall rests, which is not of veritie, for the said space of four hundredth and 90. yeares, that the people neglected the yeares of rest, containeth only 70. yeares of rest: for the which the people & the land were punished with as many yeares desolation, euen 70. yeares, till the land had fulfilled her Sabbathos, [2. Chron. 36. 21, Ezra 1. 1] and therefore it followeth that the Iubilie rests are not accounted according to the fiftieth yeare, but according to the 49. yeare onlie: and consequentlie, the Iubilie intervall, or space contained, 49. yeares precisely and not 50.

Lastly, not onely the tables, computations, and reckonings of the Iewes, whereof *Iosephus Scaliger* maketh mention, and their continual custome, as *Tremellius* (who also was a Iew) testifieth in his notes vpon the 25. of Levit. but also manie and diverse texts of holy Scripture doeth evidently prooue that not onely the reckening of the Iubilie, but of other festivall times, was reckened amongst the Iewes *inclusiue*, comprehending both the extreame tearmes, and that, that forme of reckening was customably vsed among them in all times by-gane, as where the Sabbathos or feastes of the Tabernacle, whereof the first was observed vpon the fifteenth day of the moneth *Tisbri*, the next, the 22. of the same moneth, that first Sabbath is called the first day [Levit. 23. 39.] and that next Sabbath is called the eight day, and so both the extreame tearmes are included in the reckening: Otherwise, it could not be possible, that one Sabbath from another, or the 22. day from the 15. day could be called or accounted the eight

day, in respect that by iust calculation *exclusiue*, one Sabbath from his former Sabbath must be but seven daies different. Likewise, how were it possible, that the latter feast of the weekes could be said to be observed on the fiftieth day after the first feast of the weekes, seeing both the feastes fall vpon the same day of the weeke, and haue whole weekes of daies interjected, vnlesse that both the feasts or festiual termes were *inclusiue* reckened: therefore, by the like reason in all points, it were not possible to the latter Iubilie to be called the fiftieth year from the former Iubilie, seeing both fall vpon a Sabbatical year, and haue seven Sabbathes or weekes of yeares interjected betweene them, vnles that also both the extreme termes or yeares of Iubilie, together with the fourtie eight middle interiected years were al numbered together, making fiftie *inclusiue*, which is precislie fourty nine *exclusiue*, and agreeth to our Iubilie, which was taken to prouoe.

The second resolution.

That the yeare of God 71. and consequently each 49. yeare thereafter are Iubilie yeares, and not the years of Christs birth, as some suppose, nor of Christs passion, as others.

Having sufficiently hitherto prooued, that a Iubilie intervall, or space betweene trumpets, containeth precisely 49. yeares *exclusiue*: it rests now to prouoe what yeares of Christ, the yeare of Iubilie falleth vpon: for manie wrestle the same violentlie, some to the yeare of Christs birth, some to the yeare of his baptism and teaching, and some to the yeare of his passion: but hereto the true reckening will not agree, which being deduced from the beginning of the world, to the yeare that the people of Israel divided & tooke possession of the land of Canaan, and from that yeare to the end of the captiuitie and beginning of Daniels seuentie weekes, and from that time againe, to the destruction of Ierusalé, at the which Daniels seuentie weeks did end, doth make all these periods to fall vpon Iubilie yeares, and doeth no wise admit that either Christs birth, baptism, or passion should be a yeare of Iubilie: for the true figure of the Iubilie was not so much a signe of our libertie in Christ Iesus, while as we are in the miserable perplexities of this world, or yet a

memoriall

memorials to the Jewes of their possession of the land of Canaan to the finall desolation thereof, vnder *Titus* and *Vespasian* in *Anno Christi* 71. as it is chiefly a figure of our spiritual and eternall Canaan, wherein Christ Iesus shall at his second comming inuest and possesse vs reallie. For in trueth & by iust account, it is found that as the obserued Iubilie began at the possession of the land of Canaan, and ended at the said destruction of Ierusalem in *An.* 71. even so wee finde that by the said iust account, these same Iubilie though vnobserued to haue begunne at the creation of the world, and appearand to end at Christs second comming, as a figure thereof, as further I intend; God willing, to set out some time in a litle table of chronologies: but in the mean time I remit the reader to *Iosephus Scaliger de emendat. temporum*, whom I cannot but follow in so far as he prooues and demonstrates, and no otherwise: for both by him, and by the Jewes tables and accounts it is found, that the said yeare of the destruction of *Ierusalem*, was the yeare of Iubilie: and it agreeth very wel with reason that the myserie of the obserued Iubilie, which tooke the beginning at the first possession of the land, of *Canaan* should end and be referred to the hindmost lossing and destruction thereof, and consequently, that 71. yeare to be the yeare of Iubilie, advise with *Daniel* in that matter, who beginneth the reckening of his tenne Iubilie or seuentie weekes, at the going out of the commandement to build vp and repaire *Ierusalem* againe & endeth the same weekes or Iubilie at the said destruction, and desolation, bringing in, in the meane time, the death of the *Messias*, and his abrogating of all sacrifices, [verse 26. 27.] not in the end of a weeke, and farre lesse of a Iubilie, but almost in the midst thereof: for he saith [chap. 9. 24.] *seuentie weekes*, (which we haue lately prooued to be ten Iubilie) *are appointed over thy people and ouer thine holie citie. And thereafter, verse 26. And the people of the Prince that shal come, shal destroy the citie, and the Sanctuarie, and the end thereof shal be destruction, & after the end of the war, perpetual desolation.* So in this destruction & war is the end of these ten Iubilie and seuentie weekes, and after that end, a perpetual desolation appoynted. But it is objected, that the yeare of Iubilie is a figure of libertie, & therefore should rather end in Christ, who is the author of our libertie, than at the destruction & subversion of *Ierusalem* and captiuitie of the Jewes. I answer, that the Iubi-

lies and their figure doe not as yet end, but only their outward observation: neither did they begin vnder *Ioshua*, but from the beginning of the world. For like as many Iubilies preceeded the yeare of the possession of the land of Canaan, which Iubilies were not celebrat nor observed: even so also, many Iubilies haue succeeded after the destruction of Ierusalem, and loosing of the land of Canaan, and shal stil succed till Christs second comming: in the end of which rest, peace & eternal libertie shalbe brought in to the elect people, which were in vaine to looke for in this world. Herefore in Christs second comming, and not in his first comming is this point of the mysterie to be perfited.

The third Resolution.

How, and for what causes, (Propos 7.) both the last seale, and first Viall, or trumpet, doe begin at the destruction of Hierusalem, in Anno 71. & not the last seale to end before the trumpets and Vials do begin.

Seeing eachone of the former seales, follow seuen yeares after other, some thinke strange, why I giue not also seuen yeares, to the seuenh and last seale, making it to end, in Anno 78. before I beginne the trumpets or Vials? I answer, I cut not off fro the last seale his progresse be it seven yeares or longer more than from the former seales: but I make these seven yeares to be common to both the last seale, and to the first trumpet or Viall, because I finde apparantly that the Spirit of God makes the last seale and the first trumpet or Viall to beginne at once, at the downe-casting of the fire from the Altar. [Apoc. 8. 5.] which was the fire of Gods revenge and vengeance vpon the Iewes, Anno 71. Why this is done, and not rather the trumpets or vials to begin Anno 78. these seeme to be reasons.

First, to the effect that the coherence and connexion, betwixt the historical part bygane of the seales, and prophetical part to come of the trumpets or Vials, might bee the more sure and firme: therefore, hath the Spirit of God, annexed both their beginnings, to one, and the selfe-same memorable action, or epocha to wit, to the subversion of *Hierusalem*, for the connexion and coherence betwixt the last seale, and first trumpet, would not be so certain, if the one did begin after the supposed end of the other, as when they do conuene and agree in some memorable action common to both.

Secondly, if the scales were ended, and the subversion of *Hierusalem* were bypast, anie time before the trumpet began, then should there remaine no memorable action about the yeare of Christ, 78. from the which the trumpets or vials could be begun to be numbered, as from a sure epocha, and therefore it may bee that the Spirit of God hath thought that account more sure and certain for vs that beginneth at that notable yeare of the subversion of *Ierusalem*, thā at that, which would begin at the waste & idle seuentie eight yeere.

But some will obiekt that the text seemeth rather to conioyne the beginning of the seuenth scale, with the Angels receiuing of the trumpets and preparation of themselves to blow: therefore, thirdly, to that I answer; that the preparation and action of blowing the trumpets were both at once, and not so far sundrie as seven yeares, otherwise why would the text knit vp together the beginning of this preparation, which is an vnprofitable thing, with so notable an epocha, as the subversion of *Hierusalem*, and not rather knit together therewith the beginning of the trumpets or vials, and of the notable actions to be done and fall out in them, if so it were not that in that same houre the seuen Angels began to prepare their trumpets and vials, and the first also to blowe his trumpet or powre out his viall: chieffie, seeing that fourthly (Apoc. 8. in the neereft verses fift and sixt) the preparatiō of the Angels to blow is immediatly subioyned after the thunders and lightnings of the wrath and vengeance of God, which fell on *Hierusalem*.

Likewise, also in the neereft sixt and seuenth verses, there is subioyned to the Angels preparation that immediatly the first blew the trumpet, neither is there in the meane time any action or delay of time, or so much as one worde in the text insert betweene the preparation & the first blowing of the trumpet; [Wherefore [by my simple iudgement] it may very well be inferred, that after the destruction of *Hierusalem*, the seven Angels prepared themselves to blow the trumpets, and the first did even then blow, and not that the delay of preparation can be gathered by the text to belong, far les to be of seven yeares space. Fiftly, that this delay of preparation, was either litle, or none at al, may be gathered by the last two verses of the 15. chap. & two first verses of the 16. chap. wherein also there is no action or de-

lay, interponed betwene the Angels preparation or receiuing of their vials (which are all one with the trumpets, as our second proposition proueth) and outpouring of the first Viall : for instantlie after the Angels haue receiued their Vials, in the penult verse of the 15. chapter, and the effect of the Vials is described in the last verse thereof, immediatlie thereafter (chap. 16. verse 1.) commandement is given to the seven Angels to powre out their Vials, and instantly verse 2. the first powreth out his Viall.

Sixtly, seeing the seals began to be opened in Anno Christi 29, as is prooved by our 8. proposition, then if (as is supposed) that after the end of the seventh seale, to wit, in the yeare of Christ 78. the first trumpeter or Viall did beginne, this intervall would be of 49. yeares, even the space of an whole Iubilie, & so the same according to the accustomed manner, and as we haue shewed in the third reason of our ninth proposition, the spirit of God would rather haue expressed them vnder the names of trumpets and Vials which comprehend whole Iubilies, than vnder the names of seales or sealed weeks: and therefore these trumpets or vials could not beginne in the yeare of Christ 78. but in the yeare of Christ 71. making so from the beginning of the seales to the beginning of the trumpets or vials onelie 42. interjected yeares, which are sixe seales completed, and seven seales begun.

Seventhly, if the first trumpeter did begin in the yeare of Christ, 78. it behooveth to follow that the second trumpeter did beginne in the yeare of Christ 323. the third trumpeter in the yeare of Christ 568, &c. and so neither would the trumpets or vials end at the yeare of Iubilie, neither begin thereat; neither [which is the greatest absurditie of all] could they iustlie be called trumpets, seeing they would not be distinguished by the sound of trumpets, as the Iubilies are.

Eighthly, if the trumpets did not begin in Anno 71. but in Anno 78. and then consequently that everie one of the rest were remooved forward seven yeares space, it should then come to passe, that manie of the actions which the text ascribeth to the latter trumpets, should conerarily fall within the former trumpets, which were a great absurditie.

Ninthly, seeing by the Aoc. 15. penult. verse, & our annotation f, therevpon, S. Luke the Evangleist, hath written the whole actions of the Church almost vnto the yeare of Christ 70. in his

booke of the acts of the Apostles, & the rest of the action from thenceforth to the end of the world, he hath committed the declaration thereof to the 7. angels, by his delivering to them of their 7. vials in a vision; therefore it is more apparant that those Angels instantly after the booke of the acts of the Apost. in the 71. yeare of Christ, did begin to powre fourth their propheticall vials, and to sound their trumpets, than to haue over-lopen an whole 7. yeares wast & idle. Lastly, though the Spirit of God assigneth a beginning of time to the opening of the seals of our salvation, yet, who can iustly assigne an end to the progres thereof before the end of the world, for the white horse yet rideth dailie shooting his arrows & conquering in the elect, Apoc. 19. 11. 19t. he red horse daily persecuteth them: the black horse bringeth hunger, dearth & other calamities among them: the pale horse heresies & errors, &c. And not that the progres of the first seale ended at the opening of the second, in an. 36. but only his first week, neither at the opening of the third seale ended the second, &c. And so, seeing the seals haue not properly an ende, it were very improper to make the 78. yeare [which is the end of the seventh week, or the end of the first week of the 7. seal] to be the end of the very 7. seal it self, or yet to begin the new account of the trumpets & vials at an endles end of the 7. seal. Now therefore, haue we explained this doubt sufficiently, as well that the 71. yeare of Christ, as why the 71. yeare of Christ is a common beginning to both the last of the seven seales, and first of the seven trumpets and vials.

The fourth Resolution.

That the fourth kingdom in Daniel, is the monarchy of the Romans and not the smal divided kingdoms of the Seleucians, and Syrians, as some of late doe suppose.

LEt not the followers of Tremellius take it in euill part, nor think that I derogate to the authority of so great a man in so far, as in this I list not to applaud vnto his sentence, but rather to the opinions of Calvin, Oecolampadius, and the ancients, for many reasons force me therevnto. First, the vniuersal consent and authoritie of all the learned that haue written before Tremellius, who all with one vniforme accord, do refer and apply both the fourth iron Kingdome of the image (Dan. 2.) & kingdome of the fourth beast [Dan. 7.] vnto the Roman monarchie, & do shew them to agree in all their notes and tokens. Secondly, because that the

Seleucians & Syrians, who succeeded to Alexander, & Alexander also himselfe are said to reign as Grecians, & not to brook a distinct or divers kingdom frō the Grecian Monarchie, which is proved most manifestly by the 8. chap. of Dan. where the two-horned ram is expressly interpreted verse 20. The kings of the Medes & Persians, and the Goat is interpreted the whol kingdom of the Grecians, to wit, not only Alexander the great, but even also his whole successors in these words, vers. 21. And the goat is the king of Grecia, and the great horn that is betweene his eyes, is the first king (to wit Alexander) and where that it is broken, and four stood up for it, are foure kingdomes that shal stand & of that nation but not in his strength. Herewith agreeth Dan. chap. 7. vers. 6. in these words: After this I beheld, and loe, there was an other like a Leopard, which had upon his back foure wings of a fowle, the beast had also foure heads, and dominion was given him. And in the beginning of the book of Maccabees, the same is made plain in these words, chap. 1. vers. 5. And when Alexander had raigned over regions, nations and kingdomes, they became tributaries vnto him. After these things he fell sicke, and knew that he should die. Then he called for the chief of his seruants which had bene brought up with him of children and parted his kingdom among the, while he was yet aliue. So Alexander had raigned twelue years when he died, and his seruants raigned euerie one in his roome, and they all caused themselves to be crowned after his death, and so did their children after them many years. Seeing then the Seleucians & kings of Syria whosoever succeeded to Alexander, are holden for Grecian Kings, & the Grecians were Daniels third beast or Monarchie, it followeth therefore necessarily, that the Seleucians & Syrians were not Daniels fourth beast or Monarchy, but only a part of the third. Thirdly, the years of the raigne of the Seleucians & Syrians, through all the booke of the Macchabees are dated and stiled by the yeares of the Grecian reigne, & one & the selfe-same dating or ara doeth serue for both. Therefore vnder the selfsame kingdom & monarchy of the Grecians are they comprehended & are no fourth kingdom, &c. Fourthly, no man, as I beleue, will deny, but that Daniels fourth beast (cha. 7) that arose out of the sea, & had ten horns, & a mouth speking great things, & words against the highest, & which suppressed the Saints of the most high for a time, times, & halfe a time, is that selfe-same beast which S. Iohn Apoc. 13. & 17. describeth rising likewise out of the sea, & hauing ten hornes & a mouth speaking great things & blasphemy against

God, & making war against his Saints, & overcoming them, & having power 42. months (which we prooue in our 15. prop. to be all one, with a time, times & halfe a time) but this beast of the revelation raigned in the daies of S. Iohn, and this metropolitian citie reigned eue the over the whol world, Apoc. 17. ver. last: but the *Seleucian* & *Syrian* kingdoms were extinguished before the comming of Christ, as witnesseth *Tremellius* himselfe: Therefore the fourth beast, neither in *Daniel* nor in the Revelation can signifie the litle decayed kingdomes of the *Seleucians* & *Syrians*. To this argument I adde the inconvenient that would follow, if this fourth beast in the Revelatiō should signifie the kingdom of the *Seleucians* & *Syrians* then past and by-gone, then were the whole Apocalypse made of none vse, but alluterlie in vaine, as an idle & superfluous historie of things by-gone, set out vnder mysteries, and not to be a propheticall premonition of things to come. But to the effect that the trueth of this matter may be the more deeplie ripped out, let vs weigh & consider the chief notes & tokens contained in the text of *Daniel*, whether the same agree rather to the *Seleucians* & *Syrians*, or to the *Romans*, & whether *Daniels* quadriparted image & four beasts are to be extinguished in Christs first comming, or in Christs second comming. Fiftlie, then it is manifest, that this Image and these beaſts (at the least the last of them) are after a maner to abide vntil the latter daies. For *Daniel* 2. 28. saith, *But there is a God in heauen that revealeth secrets, & shewed the king Nebuchadnez, at what shalbe in the latter daies.* But the latter daies, are the daies of the Antichrist. 1. Iohn 2. 18. and since Christ, while as the Romans do reigne and the kingdomes of the *Syrians* & *Seleucians* long time since were extinguished. Therefore, the fourth kingdome or Monarchie is not of the *Seleucians* & *Syrians*, but of the *Romans*. I know that some will misconstrue these latter daies, for the daies before Christ: but I appeale to the Angels construction of the like vision, Dan. 7. 17. 18. Where it is said, that the four beasts are foure kingdoms which shal rise out of the earth, & they shal take the kingdome of the Saints of the most High, and possesse the same for ever, even for ever & ever.

Sixty, Dan. 7. 9. 10. 13. 17. 22. 25. 26. 27. it doth evidently appear, that there shal some reliſts or shew of the fourth beast & monarchy abide & remaine while the throns be set, & the anciēt of daies

fit in iudgement, and the booke be opened, and till the sonne of man come in the cloudes of heauen, and till he get all dominion and honour, and kingdoms, that all people, nations and tongues may serue him, and till his everlasting kingdome come, which never shall haue an end: which doubtlesse, is the day of Iudgement and Christ his second comming.

And further, by the said texts, the blasphemous horne is to make warre against the Saints, and to prevaile against them, vntill the ancient of daies come and giue iudgement to the Saints of the most high, & that the time approach that the Saints possesse the kingdome. And the said horne shall speake wordes against the most high, and shall consume the Saints of the most high, and thinke that hee may change times and lawes, and they shall be given into his hand vntil a time, times, and halfe a time, but the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end. And the kingdome and dominion, and the greatnes of the kingdom vnder the whol heauen, shall be giuen to the holy people of the most high, whose kingdome is an euermlasting kingdome, and all power shall serue him. Which all is doubtlesly meant of the eternall kingdome of Christ and his Elect, which is not in this world, nor can bee long before the day of iudgement, and blast of the last trumpet, Apoc. 11. 15. 17. 18. But long before the day of iudgement, euen before Christs first comming, the kingdomes of the *Seleucians*, and *Syrians* decayed, therefore, their kingdome is not the fourth Monarchie, or fourth beast. Seuently, these foure beasts or Monarchies shall take vnto them the kingdome of the Saints of the most hie, and shall possesse the same for euer, euen for euer and euer, [Dan. 7. 17. 18. 21.] But who in these ages, since Christs nativite, haue taken vp, and possessed the kingdome ouer all Christians, and Saints of God, except the Romans? It is therefore the Romans, that haue brooked the fourth beasts Monarchie, & not the *Seleucians*, or *Syrians*: But some wil here object, that this possession of the kingdome of the Saints, *for euer*, is but meant while Christs first comming: for all the ceremonies of the Leviticall Lawe, were commanded by *Moses* to be obserued for euer and yet were all abrogated, and annulled at Christs first comming. I answer hereto, that the single terme [*for euer, in seculum*] is oftentimes found to end in Christs first comming, but we read

nor, but that whē the same is doubled in *seculum seculi*, or in *secula seculorū*, that is to say, for ever *or* for ever. But then in that case it abideth so long as this worlde standeth, even to Christs second comming, far rather here, where the same terme is tripled in those words: *And they shall possesse the kingdome for ever, yea, even for ever and ever.*

Eighly, it appeareth evidently that Christ Iesus being the litle stone that was cut off the hil, at his first comming should not become the great mountaine that filleth the whole earth, til neere his second comming, at which time he should smite the image vpon the feet, and breake the same (Dan. 2. 31. &c.) and should stand for ever and destroy all other kingdomes: for while as the Christiā Church is but yet militant, & Christ that litle stone but as yet increasing to a mountaine, it is not apparant that he shal destroy the Image till his second comming, at which time he shall become a great mountaine, filling the whole earth, and destroying all other kingdomes, and from thence he and his Church shal raigne and triumph eternallie, for the which it is written, Psal. 109. 1. *The Lord said vnto my Lord, sit at my right hand till I make thine enemies thy footstool.* And Heb. 10. 13. *He sitteth for ever at the right hand of God, and from hencefoorth tarieth till his enemies be made his footstool.* For if before Christs first comming this image of the wicked kingdomes and fourth beast had bene already extinguished, why would God haue bidden our Lord to tary and await for that destruction of his enemies, which already begun and past. Therefore this fourth kingdome of the image and beastes is to abide almost to Christs second comming, and consequently it is the *Roman Empire* yet extant, and not the decayed *Seleucian* and *Syrian* kingdomes. Ninthlie, the fourth beast by his wicked and litle horne, made warre against the Saints of the most high, and overcame them, and they were giuen into his hand, for a time, times and halfe a time (Dan. 7. 21. 25) which wee haue proued prop. 16. to be the space of 1260. years. But neither the *Seleucians*, nor *Syrians*, neither far lesse *Antiochus Magnus* (if he be called the litle horne) did altogether raigne longer than 245. yeares. Therefore neither is the kingdome of the *Seleucians*, and *Syrians*, to be holden for the fourth beast or Monarchie: neither this *Antiochus*, for the litle horne thereof, but rather the *Romane Monarchie*: for that beast, and the Bishope of *Rome* for this horne

Tenthly, the third kingdom (to wit of the Grecians) impired over the whole earth [Dan. 2. 39.] and neverthelesse, the fourth beast or monarchie was much stronger than it, [Dan. 2. 40. and 7. 7. 19 23.] But the *Seleucian* and *Syrian* kingdoms, were not so strong as the *Grecian* kingdom, even of *Alexander* himselfe (in case yee would distinguish these from the Grecians) neither did they raigne over the whole earth, but were a great deale feebler than the kingdom of *Alexander* (Dan 8. 22) where it is said that *the great horne was broken and foure did stande vp for it, which are foure kingdoms which shal stande vp of that nation, but not in his strength.* But the *Roman* Empire was a great deale stronger than the *Grecian* Empire, it is therefore the Empire of the *Romans*, and not the smal kingdom of the *Seleucians* and *Syrians*, that is to be established for the fourth beast or monarchie.

Eleventy, in the daies of these kingdoms shal the God of heaven raise vp the eternall kingdom of Christ, and of his Saints [Dan. 2. 44.] But long after the kingdom of the *Seleucians* and *Syrians* was extinguished, must wee reckon Christs kingdom to begin, whether yee count by his first comming, or by his second comming. But contrarily, the *Romans* inspiring, Christ first came in the world, and those also not utterly abolished, shall Christ returne again in his second comming. Wherefore it is said of the *Roman* Antichrist, *that the Lord Iesus shal consume him with the spirit of his mouth, and shal abolish with the brightnesse of his coming* [2. Thes. 2.] Even not long before his second coming as in divers parts of the *Revelation* is most manifest. Then seeing in the daies of the Empire of the *Romans*, Christs kingdom should arise [the *Seleucians* and *Syrians* long before decayed] therefore the *Romans* and not the *Seleucians* and *Syrians* are to be reckoned for this fourth beast or monarchy.

Twelfthly, seeing this fourth tyrannical Empire described by *Daniel* in his 2. & 7. chapters is not allutterly to be rooted out, til Christs full kingdom first come. And seeing his full kingdom is not to be esteemed of this worlde, as *Iohn* 18. 36. testifieth, saying, *My kingdom is not of this world, &c.* And that article of the Lords prayer, *Let thy kingdom come,* And *Apoc* 11. 15. speaking of the latter day, saith, *As the seventh Angel blew the trumpet and there were great voyces in heaven, saying, the kingdoms of this world are our Lords, and his Christ, and he shal raigne for evermore.*

For Sathan, through all the Scriptures is called the prince of this world, and therefore vnto the end of the world there must abide some dregs & remanent of this fourth beast or Empire: But the kingdomes of the *Seleucians*, *Syrians*, and of *Antiochus* vanished and decayed many ages since, while as there yet abideth a shew and remnant of the Romane Empire, both with the Emperours of Germanie, and with the Popes of *Rome*. Therefore it is most sure that the title of the fourth kingdome or Monarchie in *Daniel*, ought iustly to be attributed to the Roman Empire, and not to the smal kings of *Seleucia* and *Syria*, which was taken to prooue.

Fift Resolution.

That the litle horne in Daniel chap. 7. doth signifie the Romane Antichrist, and not Antiochus properly, as some suppose.

LEt the twelue reasons which we haue lately shewed be considered, by the which we haue prooued the fourth beast, and all his properties, hornes and members to be referred to the Romane Monarchie, and not to the kingdomes of the *Seleucians*, and *Syrians*. There are indeed certaine notes and tokens shewed in that chapter that doe agree both to the Roman Antichrist, and to *Antiochus*, yet truely and properly to the Antichrist: but to *Antiochus* they cannot be attributed except by a similitude and comparison: wherefore iustlie we call *Antiochus* to be the symbol and figure of the Antichrist. But many things are herein spoken, that cannot be iustly referred to *Antiochus*, though some do violently wrestle and throwe the same.

By the Apoc. chap. 11. 2. 3. Wee are taught, that the prophane and idolatrous Gentiles, shall possesse the externall and visibie Church, and shall tread downe the true latent Church fourtie two Moneths, and that in that meane time the testaments and witneses of God shall prophetic cladde in sack-cloth, for all the same daies of 1260. And chapter 12. 6. that the true spouse of Christ, even his holy Church fled then in the wildernesse 1260. daies, and againe (verse 14.) that shee flew away to the desert to her place, where she was nourished for a time, times, and halfe a time, from the presence of the Dragon.

And by the 13. chapter, that the Antichristian and blasphemous

mous mouth of the beast was opened with blasphemies against God, to blaspheme his name & his tabernacle, & these that dwell in heaven: and that it was given him to make warre with the Saints, and to overcome them, and power also given him over all people, tribes, tongues and nations 42. moneths, and that all they that dwell vpon earth, adored the beast, &c.

Now since all these actions are one (or at the least) doe conueene and accorde in one purpose, therefore, also they must necessarilie conueene in one date or time: And that date by our 16. proposition is prooued to be 1260. yeares, and the same is confirmed by the Apoc. 12. 3. by the which it is manifestly said, that the Antichristian seate shall adiudge and condemne to death; and shall behead the witnesses of Iesus, and them that haue not adored the Antichrist, nor receiued his marke, but haue lived godly with Christ the 1000. yeares of the Antichristian raigne: by the which it is certaine that a time, times, and halfe a time, or a thousand, two hundred, threescore daies, are not three yeares and an halfe, as many doe misconstrue them to be, but to be 1260. yeares, as we haue prooued.

But now (to returne to *Daniel* again,) that little horne is said here to haue a mouth speaking great things, & to vtter words against the most high, and to be more mighty then the rest, and to consume the Saints of the most high, & to think that he shal change times and Lawes, and that they shall be giuen ouer in his hand, for a time, times, and halfe a time. Behold how the Empire of this horne in *Daniel*, and the empire of the Roman Antichrist, in the Apocal. doth most persitely agree, both in their actions, & in their cosent of time: The date therefore of the time, that that horn shal reign, must be 1260. yeares; neither would the old *Chaldeans*, of *Daniel's* time: nor the *Grecians* of *S. Iohn's* time, deny this form of account if they were aliue: for with them the name of the lesser time, was taken for a yeare, and the name or terme of the greater time was taken for a yeare of yeares: or 360. yeares. And that forme of account, was vulgar, and familiar among them, though now to vs, they seeme mysteries. But seeing; not only *Antiochus* himselfe, but all his predecessours, from *Alexander* the great, & al his successours, vnto *Philip*, the last king of Syria, and *Asia*, did no longer all reigne, than 245. yeares. And that the Pope or Roman Antichrist, hath now reigned 1260. yeares. Therefore to this Anti-

christ,

christ, and not to that *Antiochus*, must that little horne in *Daniel*, be attributed, And where it may be objected, that by the books of the *Maccabees*, it doth appeare, that *Daniel* did meane of *Antiochus* I put a great distinction betwixt those things that *Daniel* doeth speak in one place of *Antiochus* properly, & in other places as properly of the Antichrist. For I denie not, but that these things that *Daniel* doth speake concerning that little horne, which waxed great toward the South, and toward the East, and grew vpp vnto the Host of Heauen, and tread downe of them, and did exalt himselfe against the Prince of princes, and against his Saints, and which tooke away the daylie Sacrifice, 2300. euening and mornings, (that is to say, naturall dayes) mentioned *Dan.* chap. 8. vers. 9. 10. 11. 12. 13. 14. 23. 24. 25. 26. & manie of these things which are spoken by *Daniel*, in his eleuenth chapter, doe properlie appertaine to *Antiochus*, and are expone in the bookes of the *Maccabees*: for in these places, *Daniel* sheweth definitely *Antiochus* rising, his deeds & actions, with their times & dates: but contrariwise; I constantlie affirme these things that are spoken by *Daniel*, in the 2. and 7. chapter of the fourth kingdome, and fourth beast, and of those that arose thereof, and of these time, times, and halfe a time, and of these things that are spoken by *Daniel*, in the 12. chapter, to be spoken of the rising of the Antichrist, of his reigne, and of the dates and times of his reigne, and of actions that were to be accomplished, after the birth of Christ: and neither to bee spoken of *Antiochus* properlie, neither yet to be expone and per formed in the books of the *Maccabees*. I feare greatlie, least some that defend too wilfullie, that opinion, wold contend, and say also that all things spoken by *Daniel*, were accomplished before Christs passion, vnlesse that Christs owne wordes gaue expresse cleare testimonie in the contrair, Mat. 24. 15. 16. 17. Marke 13. 14. Luke 21. 20. shewing that some Prophecies of *Daniel* remained to be accomplished after Christs dayes.

The sixt Resolution.

That the Popes kingdome, both spiritual and temporal began in the dayes of Syluester the first, betwixt the yeares of God 300. and 330.

THough this be proued in our 36. proposition, yet some zealous brethren, vnderstanding that the Pope acclaime the title

of both the (words, and not finding great mention thereof in *Ensebius, Ruffinus, Socrates, & Theodoretus*, haue willed me to write more particularlie, and amply of the Popes power, yfurped ouer secular princees and kings, and likewise ouer the remanent Christian Churches. The Papistlicall cleargie beginneth the account of their kingdome at the Calends of Ianuarie, the yeare of Christ 313. and from thence euen vnto this day, counteth by fiftenees, which they call *Indictiones pontificia*.

Againe, it is founde, that the Emperour *Constantine* remooued the imperiall seate from *Rome* to *Constantinople*, about the yeare of Christ, 320. As saith *Nauclerus* or 330. as others write, or thereby; and so left the towne of *Rome*, at the least, to Pope *Syluester*, if he gaue not the same to him. Againe, there is found into the *Decretals distinct.* 96. a gift and donation granted by *Constantine* to Pope *Syluester*, giving him the towne of *Rome*, the threefolde crowne, the Pontifical robe of scarlet and purple, the preheminance ouer other Churches, and diuers other priuiledges, which seeme to haue bene done about the 316. yeare of Christ. And *Paul. 2. Thes. 2.* foreseweth that the Antichrist shall not be revealed till he who holdeth, hold still a while, and then be remooved, or a diuision and translation made: which apparently tooke effect, whē *Constantin* divided the Empire, & remooved to *Constantinople* and left *Rome*. These & other diuers reasons make vs to begin the Popes Kingdom about these times & dates.

But forsomuch as some suspect the said donation to be false and fained: amongst whom is *Laurentius Vallā*. Let vs therefore weigh his arguments, and we shall finde his chiefe reasons to be, that it was not likely that *Constantine* would haue raised *Syluester* to so hie a preheminance of honour and power vpon the suddaine, seeing he receiued no possession and deliverie thereof in hand. The second reason, because that *Ensebius* and remanent Historiographers about writte, makes no mentiō thereof. Thirdlie, he thinketh it to be vnlikelie, that *Constantine* or any other King would at any time haue given the like, or that *Syluester* would haue accepted the same.

Fourthly, *Vallā* doeth object the said gift to be of so rude a stile and so barbarous Latine, that by reason thereof he iudgeth it to be fained and fallie devised by some ignorant vnlearned man, and vnskillfull of eloquent Latine.

As to the first argument, the not-taking of actuall possession and publike deliverie or infestment prooveth not the gift the more to be false. *Constantins* leauing of the towne of *Rome*, and *Sylvesters* dwelling thereinto was enough for the first possession, till time should offer occasion, with leasure and lenitie to creepe further in outward possession. Which outward possession and publike infestment, had both bene more reproachful and slanderous to *Constantine* to haue given, and more dangerous to *Sylvester* to haue taken vpon the suddaine and violently, then tostlie at leasure to creepe thereunto: for all suddaine promotions are envied and hated. Anent the seconde argumente, all Historiographers knowe not all that is true, and some write not all that they know, but purposely conceale secret things, therefore all is not false whereof they omit to write. And yet the same is not omitted by other Historiographers, who (I must say) are worthy of credite. For whensoever an Historiographer writeth against his affection in favours of the thing which he hateth, then is he the more to be credited: But *Hermannus Gigas*, *Malleolus de nobilitate*, and *Nauclerus lib. 2. generat. 11.* hating this gift and making it be a miraculous voice and hand-write to be a venome and poyson to the Church of God: neverthelesse (in favours of the trueth of the gift) make it to be truly given, and not forged and false; otherwise, if it were fained, it had bene better and more easie to them to haue improoved it as false, than to let it stand as true, and to forge as false a lie, to make that gift thereby odious.

As to the third argument, whosoever shall weigh and consider well the actions of all Christian Princes, and shall conferre the same with the holy Scriptures, they shall finde it most likelie, yea verie true, that both Princes haue giuen, and the Papist cleargie hath taken the substance of the rents of all kingdomes.

What Christian kingdome is not heavilie rent and broken by their owne kings, and is distributed to the Papistical Church and cleargie? Shall it not be said to be likelie to be true, or rather absolutely to be true? seeing the holie Scripture forewarneth the same to come. *Apoc. 17.* in these words, *The ten hornes are tenne kings, which as yet haue not receiued their kingdome, but shall receiue power as kings at one houre with the beast: these haue one counsell, and shall giue their strength and power vnto the beast. &c.* Thereafter it is said, *For God hath put in their to fulfil his wil, and to doe with one con-*

sent for to give their kingdome vnto the beast, vntill the words of God be fulfilled. Ye see then that Christian kings must giue their kingdomes to the beast, Shall we then thinke that the Emperour shall be free from this decree of God? Nay truelie, Chieflie seeing that Paul hath expressely foretold, that he must be removed, and taken out of the way, and his kingdome diuided, & the Antichrist placed there, 2. Thess. 2. in these wordes, *And now, ye know what doth withhold that he may be revealed in his time: for the mystery of iniquity now doth worke, only he which holdeth now, must hold still, til he be diuided or removed, and then shall that man of sinne be revealed.* &c. It is said Apoc. 13. 12. of this Antichristian beast, *That he did all that the first beast [to wit, the Emperour] could do before him,* &c. And Apoc. 10. 4. it is said of the Papistlicall cleargie, *And I saw the seats, and they sat vpon them, and iudgment was giuen vnto them,* &c. Whereby it is manifest, that not only a kinglie power was giuen by kings, but also an imperiall power was giuen by Emperours, at the pleasure and appointment of God. Neither was it apparent that any Emperour would rather doe the same, than he who was the first Christian, and baptized Emperour, and who was (as is allledged) miraculously cured of his leprosie, and who first of all did transport himselfe, and his seat out of the way, and dwelling in *Constantinople*, left *Rome* to the Pope. Neither doth it appeare, that any of the Popes would rather accept the saide gift, than he who after thirtie three Bishops of *Rome*, that were martyred, was the first that purchased to himselfe, & his after-comers freedome, and safetie in all time comming. Wherefore both *Constantine*, blinded with a superstitious simplicitie, might haue bin the same man, that would haue giue the said gift: as also *Syluester* might haue bin the same man, & so giue to auarice, that he would haue accepted the said gift, seeing that not only the holy Scripture testifieth, & forewarneth, that Christian Princes shall be such, but also the rich rents, & patrimonies, of the Papistlicall Church and cleargie, granted to them by the princes of al countries, doe proue and testifie, that the princes were such men in effect.

Concerning the fourth argument, The rudenes of the stile and barbaritie of the *Latine*, were litle to the purpose, to improoue the gift, though that same Latin exemplar, had bene the principall gift: but farre lesse doth it worke against the originall gift,

which

which was written in Greeke language, as testifieth *Bartholomaeus Picernus, de monte arduo*, who also translated the same out of Greek, in better Latin. I haue seen also other translations thereof in Latin. Therefore this Argument taken frō the vnlearnednes, & barbaritie of the speech, is without any force, seeing contrarie a gift written in Greeke, the obiection of the barbaritie, of the translation thereof in Latin is no mat ter. These are *Vallae* chiefe Arguments, who in the rest, preasseth more through eloquence and ornat speech, to perswad than to proue or demonstrat.

Lastlie, seing in the end of his oration, he objecteth many crimes to the Pope, to proue that his tyrannie should bee bridled: by these sharpe & bitter inuectiōs, he appeareth to haue oppugned against the trueth of this gift, more for particular hatred he had against the Pope; than for any certaintie he had, that this gift was false or forged: which appeareth more wicked, troublesome, & noysome, to the true Church of God, than false or fained in it selfe. Read *Genebrard lib. 3. chronogr.* about the yeare of Christ 315. where he proueth the trueth of this gift, by testimonies of Ethnicks, of Iewish Rabbins, and by Kings, and Emperours, confirming the same. Neither doe I affirme it simple to bee true, but leaueth the same doubtfull, and vncertaine: for alwayes bee it true or false, it may iustlie be the period, or epocha, of the popes kingdome, seeing some of his cleargie do reckon therefra, and others do make their reckoning by indictions not farre therefra, as we haue shewed in our 36. proposition. So all these periods of *Constantines* transporting of his seat, [be it Anno Christi 320. as *Naucerus* affirmeth, or 330. or further, as others make it] and the period of the Papiſticall Indictions, Anno 313. and the period of *Constantines* gift, Anno 316. fall all in *syſteſter* the first his dayes, so neere together, that it is no matter, from which of them wee ratherest make the reckoning of the Popes seculare kingdome. As to his spirituall kingdome & power, vsurped ouer Christian Churches, we can not begin that account at the time that they challenged, and claimed the supremacie ouer their brethren, while as yet they were but feeble, and lacked power to tyrannize. For if we would begin at the time *Lucius*, Pope of Rome, in his first Epistle, to the Bishops of France, & Spaine, in An. Christi, 256. writeth, that the Roman church is the Apostolik head & mother of all Churches. Itē *Bartholomaeus, Carranza, Mirandensis*,

writeth

writeth in his book, *de summa consiliorum*, that *Marcellinus* Pope of *Rome*, about the year of Christ 300. being convict by *Caius*, & *Innocencius*, deacons, & by *Urbanus*, *Castorius*, & *Iuvencius*, priests, & by 28. witnesses more, & at last in a Synod of 300. Bishops, and 30. priests, that he had sacrificed, & offered incense in the Temple of *Isis*, & *Vesta*. *Marcellinus*, his head overspred with dust, & ashes, crieth out with a loud voice, I haue sinned before you, & ought not to stand in the order of priests: for avarice hath corrupted me with gold, & they subscribed to his conviction, and condemned him ourwith the citie, saying, of his owne mouth, he is condemned, & of his owne mouth, being accursed, he hath receited excommunication to death: for no man yet euer could judge ouer his Bishop, or a prelat ouer his priest: for the first, and principall seat, cannot be adjudged by no man. Thou art the iudge, & of thy selfe shal be condemned: yet in presence of vs, thou art the iudge & thou art the offender. Hitherto *Carranza*, speaketh of *Marcellinus*. Again the same *Carranza*, speaking of *Marcellus*, who was pope, about the year of Christ 309. writeth, that there is an epistle of his, written to the Bishops of the province, of *Antiochia*, & extant in the decretals (246. *ad Romanam*) where first he discourseth of the primacie, of the Roman church, vnto the which all Bishops should haue their recourse, as vnto their heade, according to the iniunctiōs of the Apostles, & should appeal thereunto, that therfra they may receiue their sentēces & decrees, frō whō they haue receiued their orders, & cōsecratiō: vnto the which seat, the seat of *Antiochia*, that sometime was the first, hath yelded & giue place. By the it is appointed, & ordained that no Synodall convention shalbe, without the authority of that same seat. Hitherto speaketh *Carranza*. But al this time, euē frō the 256. year, to the 313. year of Christ, the popes wer but feble, & lacked tēporal power, till *Syluester* (who began in the 313. year of God, to account their kingdome by indictiōs) did purchase secular authoritie, & power of *Constantin*, & the, as saith *Carranza*, he made ordināces for the liberty of the clergie, that no laick mē, shuld pretēd to impute any crime to any of the clergie, & that none of the clergie shuld enter in iudgment, before a laik iudge, for any manner of cause, but before the church. Moreover, he saith, that *Syluester* made a synodall convention in *Rome*, in whose second action, *Can. 18.* are written these words. *Nemo iudicabit primā sedem, quoniam omnes sedes a pri-*

*ma sede iustitiam desiderant temperari: neque ab Augusto, neque ab omni clero, neque a Regibus, neque a populo iudex indicabitur. Et subscripserunt 284. Episcopi. 45. Deaconi, & duo sequentes, Augustus Constantinus, & Mater eius Helena. Et fixit Canonem hunc Sylvester Episcopus in Vrbe Roma, & omnibus Episcopis aspersit & scripsit. Actum in Traianis thermitis 3. Calend. Iulij Domino Constantino Augusto tertio & Prisco Consule: That is to say, No man shall iudge o-
 ver the first seate, for all seate doe desire to haue iustice modified by the first seate, and neither by the Emperour, neither by the whole cleargie, neither by kings, neither by the people shal the iudge be iudged. And 284 Bishops, 45. Deacons, and these two following, Augustus Constantinus and his mother Helen all subscribed this Canon, and Sylvester Bishoppo set vp the same in the Towne of Rome, and wrote and spread it among all the Bishops. Dated & done at Traians bore-bathes, the third day before the Calends of Iulie, the Lord Constantine Augustus the third time, and Priscus being Consuls.*

At this time therefore, we may iustlie begin the Popes spiritual kingdome, which from this forth, piece & piece, and softlie increased craftilie, and grew to that tyrannie, that the true professours were martyred, and the true Church constrained to lurke, and lie invisable. And whereas *Ruffinus* writeth, that it was statuted in the Counsell of Nice, *vt Episcopus Romanus, sub-
 orbicarum ecclesiarum sollicitudinem gerat, That the Bishop of Rome take a care and oversight of the Churches, in and about Rome:* It followeth not therefore, that onely this care and credit was committed vnto him: for it is another matter, to desire a King or Bishop to take care ouer his owne familie, and another thing, to bid him take care alanelie ouer his owne familie: for there are manie Princes who while as they neglect their owne families, and families that are neereft them, wil nevertheles be said and accounted to haue preheminence and rule over all the families and maisters of the families of the whole realme. Neither hee that chargeth a Prince with this particular care, doth the more disfrac from him the generall care: so now haue we discoursed sufficiently the time that both the Papistical kingdomes, temporal and spiritual had their powerful beginning, which after my iudgement are meetest to be accounted from the 313. yeare of God, and to proceed by the Indictions, as the Papistical cleargie themselues do reckon.

The seventh Resolution.

That the Pope during his foresaid reignes, hath possessed and corrupted the outward and visible face of the Church, and hath persecuted God his true Church, and made the same to lurke and become latent and invisible all these daies.

FOR the better resolution of this question, who they are that haue possessed the ourward Courte of the Temple, and doe tread downe the holy citie 42. moneths, Apoc. 11. 2. I remit the reader to the notes, [a, b, c,] of the said 11. chapter, where it is shewed that the vtter court of the Temple, is the ourward and visible face of the Church, with the externall rites and glistering superstitions thereof. The holy citie is the true latent Church and spouse of Christ. The 42. moneths, are 1260. yeares of the Antichrists reigne. But forsomuch as some doe thinke that the ourward and external face of the visible Church was not at that time corrupted with any externall rites or vaine superstitions: therefore, it is thought good that they be expremed in particul. r.

These then that were devised about that time, were the Bishops staves, the Archbishops cloke or pale, the Cardinals crosse and remanent ornaments (as they call them) of the Cleargie. Item, their Holie-water, their Chrismes vsed in baptisme, the shaving of their heades, their golden and silver vessels in the Church, their albs and corporals of linnen for the altars, their consecration of the altar, the observation of daies, the publike fasts foure times in the yeare called *Angaria*, the fasting in Lent from flesh, the choise of meates, the pretended chastitie of the Cleargie, the celebration of Masses in memorie of martyrs, and vpon their graues, the adoration of the crosse, and many other superstitious dotings, which all were instituted and devised, and arose about the 313 yeare of Christ, together with the pride of Popes, & the immunitie of his cleargy frō secular powers, & stile of primacie vsurped by the Roman Bishop. This proud vsurped primacie, with the glorious heape of other superstitions externallie glistering, are called the ourwarde court of the Temple, that is to say, the externall and visible face of the Church, and consequently the authors, devisers, intertainers & followers of these outward and glorious superstitions, to wit, the Pope & his cleargie, are these whom the text calleth Gentiles, to whom the

outward court of the Temple was giuen, and who tread downe the holie citie, &c. But least that some should yet thinke, that the Papist Church, was not as yet become so Antichristian, nor the outward face of their Church, so corrupt in doctrine, but that good men might haue adioyned them thereunto. I will declare besides the former externall rites, three horrible, and detestable Antichristian tokens, introduced about *Sylvesters dayes*, amongst the Papistlicall cleargie. The first is, the proud supremacie, mentioned 2. Thess. 2. by the which the Antichrist shall extoll himselfe aboue all that is called God. This primacie, and proud supremacie, we haue taught at length in diuerse places, that the Bishop of Rome, doth claime and challenge to himselfe; euer since the 313. yeare of God. The second token forewarned by *Paull*, 1. Tim. 4. 3 is the abstinence from marriage, and choise of meates, which not only the Roman Bishops *Telesphorus*, *Calixtus*, *Fabianus*, *Melchisedes*, & *Sylvester* the first, haue appointed; and instituted: but also the Synodall counsels, conuened in this *Sylvesters dayes*, to wit, *Neocesariense consilium*; *Elibertinum*, and *Arelatense secundum*, and manie moe Counsels after, that haue approoved, and euer since *Sylvester* the first his dayes, vnto these our dayes, are mightily defended. To these may be added, the third Antichristian token; which arose about the said *Sylvesters dayes*, to wit, the abuse and corrupting of both the Sacraments, for not onely the Popes of these dayes, but also their whole cleargie [in whose handes was the externall and visible ministerie of the Church] in stead of the Supper of the Lord to be celebrated of pure and simple bread & wine, to the behoue of Gods Saints liuing vpon earth, did appoint the masse, of bread and wine, mixt with water, and ordained the same to be celebrated vpon the graues, and in memorie of men dead, & deceased (as testifieth, *Bartholomew Carranza*, speaking of Pope *Felix*) & in stead of pure, & vnmixt, water only to haue bin ministred in the sacrament of Baptisme, they adioyned in these daies consecrat (or rather execrat) chrisme, like as shortly there after they eiked to spiele & salt. Who then of good conscience and precise christiā, wold haue suffred [by other superstitions] the holy Sacrament of Baptisme, this wise to be polluted with chrisme, & the Supper of the Lord to be degenerate, and turned ouer to the masse, & to be celebrated for dead mé, & to be polluted with the relics of dead mé [althogh martyrs] & to be mixed with water?

Further

Further, what godly mā could haue suffred, or allowed the chose of meats, which Christ hath commanded vs to eat indifferently with thanksgiuing, euē of al that is sold in the market, 1. Cor. 10. 25? Or who wold comport with the forbidding of mariage to the clergie alluterlie, & to laick persons, to the fift degree of affinitie, or consanguinitie. Finallie, what godly person could comport, or beare with the pride, & primacie of the Bishops of *Rome*, then begun? Neither was the Synodall counsels altogether pure & clean, & free from these corruptions yea, who can say, that the first cōsell of *Nice* (which was the purest, & most godly counsell, that we read of) was sincere, & ypright in al the sequētie articles thereof, that was said to haue bene statuted at that time, seing we finde in those 20. articles, that only are extant, some superstitious rites introduced, euē the observation of daies, to wit, of peace & superstitious pēnances (as they cal the) which afterward most absurdlie were called, satisfactions? Likewise, in the general counsell, holdē at *Constantinople*, in the fift Canon therof, it is statute, that the Bishop of *Constantinople*, shal haue the honor of the primacie, after the Bishop of *Rome*, because that it is new *Rome* (*dist. 21. Constantinopolitana ciuitatis*) in the counsell at *Chalcedon*, *Can. 14.* it is statute that a Nun who marieth, after she receiued orders shal be accursed [25. 9. 1. *deaconissa non*] Itē *can. 15.* It is ordained, that neither a Virgin dedicat to God, neither a Monke may be ioyned in marriage, vnder the pain of excommunication (27. 9. 1. *Si qua Virgo*) These & diuers other abuses, & superstitious rites, creeped in, in the outward & visible face of the Church, in *Syluester*, the firsts dayes, & about the first beginning of the papistical kingdom. And as to the increase of their errors of idolatrie, arrolatrie, transubstantiation, pardōs, indulgēce, remissiō of sins, which they haue al brought in since, there is no mā ignorant therof, that knoweth the histories. The greatest question consisted in their first errors, by the which in the beginning of their kingdome, they did pollute & corrupt the outward and visible Church, ever more and more vntill our daies, during the saide 1260. years of their reignē. Thisfarr concerning there possessing & brooking of the outward and visible Church, and polluting of the same, all the daies of their raigne, which was the first part of the former resolution: rests to shewe the second part, to wit, that the Bishops of *Rome* haue, during this time, persecuted the true Church of God, and made the same to lurke, and become invisible.

There is none that haue read histories, who will denie, but that there haue bene manie in the midst of the Popes reigne, about the 1000. yeare of Christ, who haue opposed against diuerse of the Popes errors, and abuses, and were therefore persecuted, and diuerse martyred by the Pope. But manie men suppose, that in the beginning of his reigne, none made opposition against his errors, and none therefore was persecuted by him, & his cleargie, at that time, as they suppose: but the contrarie may be seen by histories, & speciallie in the book called *Catalogus testium veritatis*, where in An. Christi 300. *Lactantius* did inveigh against images, superstitious rites & ornaments of the Churches, the Bishops of *Rome*, contrarily, by edicts, & excommunications, defended the sam.

Antonius Eremita, about the year of Christ 350. opposed against the worshipping of Saints, reliques, & against the regular ordors. *Hilarius*, about the yeare of Christ 360. writeth against humane traditions, and against free-will, and plainly withstood Pope *Leo* thereinto. *Vigilantius*, about that time, inveighed against the worshipping of departed saints, and their reliques, and against compelled chastitie, and therefore was hee pursued, and condemned by the Pope, for an Heretik. *Epiphanius*, about the yeare of Christ, 370. plainlie inveighed against the worshipping of *Marie*, and of the saints, and publikelie teare and rent a vaile, in the which the image of Christ was painted. *Augustine*, about the yeare of our Lord 380. inveighed against rites and ceremonies, against forbearing of meates, and against adoration of saints, and authoriseth the scripture about all traditions, and writeth soundlie of iustification. *Ierome*, about the yeare of God, 390. inveigheth against the primacie of the Bishops of *Rome*, and removing thence, to *Hierusalem* in his old age, writeth in his Epistles, and calleth *Rome*, *Babylon*. About the yeare of our Lord 400. *Chrysostomus* inveigheth against the intercession of saints, and humane traditions. Against these three, *Ierome*, *Augustin*, & *Chrysostom*, thogh the Popes of these dayes durst not much grinstand, yet more craftilie, the Pope & his clergie sensine haue persecuted their works, & books I meane, haue so altered, & perverted them, that they now speak allutterlie in fauours of the Pope, against their first editions, as testifie ancient copies, yet extant, and *Index expurgatorius*. In the days of *Clodowick* king of *France*, the Bishops of *France* & *Germany* wrote to the Pope *Anastasius*, against his primacie & superiority.

About

About the yeare of Christ 500. *Alachis* king of *Lombards* disdained and inveighed greatly against the filthie lust of the cleargie, vnder pretext of Chastitie; for the which they stirred vp warres against him. In the meane time, he made his vowe that he should fill an whole Well full of their stones and privie members. About the 700. yeare of Christ the *Besarnes* inveighed against Images, and therefore did the Pope condemne them for heretickes, they having no other error.

About the yeare of Christ, 715. *Clemens Scotus* by his preaching, and *Adelbertus Gallus* by his writes opposed against *Bonifacius* the Legate of Pope *Gregorie* the second, and oppugned against the Popes Primacie and tyrannie, for the which they were both excommunicated, and *Adelbertus* being apprehended was cast in prison into a monastrie, where he died miserable.

Claudius Alacidionensis, otherwise *Claudius Clemens Scotus*, anno 800. inveighed against their pretended chastitie, the Popes primacie, and against adoration of Images and reliques, and therefore was persecuted of the Pope, and excommunicated for an hereticke.

Methadius Illyricus, anno 860. set out vnto the *Sclaves & Vandals*, the scriptures in their vulgare language, and draue out the Roman superstitions and Latine language forth of these Churches, & thought to haue done the like in *Bavaria*, but being persecuted and chased by the Priests, he fled away.

About the 1000. year of Christ, *Otho* Bishop of *Constance*, defended against Pope *Gregorie* the seventh, the mariage of the cleargie, and therefore was persecuted and deprived, and excommunicated by the Pope.

About the 1050. yeare of our Lord, *Nicetas* sustained the argument, that the Church-men should marrie, against whome Pope *Leo* wrote, and pursuing him, condemned him for an hereticke.

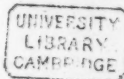
From this time forth the histories make mention of divers daile till these our daies, who all sustained and defended the truth, and being persecuted therefore, and diverse of them apprehended and martyred, did therefore lurke and lye darned for safetie of their liues, so that they were scarcely seene, and therefore it is said in the Revelation of the true Church and spouse of Christ. Apoc. 12. 6. 14. *That shee fled into the wildernesse, where shee*

hath a place prepared of God that they should feede her there 1260 daies. And againe. But to the woman were giuen two wings of a great Eagle, that she might flee vnto the wilder nesse into her place where she is nourished for a time, times, and halfe a time, from the presence of the serpent. And therfore iustly haue we affirmed in the latter part of the former Resolution, that the Pope and his cleargie during the 1260. yeeres of his raigne hath persecuted the true and latent Church of God, and made them to lurke and become invisable. The Lord now put his true Church to freedome, and make it to triumph fullie over all the enemies. Amen.

FINIS.



HERE



HEREAFTER FOL

LOWETH CERTAINE NOTABLE

Prophecies agreeable to our purpose, extract out of the books of SIBYLLA, whose authorities neither being so authentik, that hitherto wee could cite any of them, in maters of Scriptures, neither so prophane that altogether we could omit them: We haue therefore thought very meet, seuerally, & apart, to insert the same here, after the end of this worke of holy Scripture, because of the famous antiquitie, approued veritie, & harmonickall consentment thereof, with the Scriptures of God, and speciallie with the 18. Chapter of this holie Revelation.

OVV OF THE SECOND BOOKE OF

the Oracles of Sibylla, beginning at this part according to Castalio his Latine translation.

*—hominum tum denique sæclum,
Exister decimum, quando qui sydera fecit, &c.*

Faithfullie englished this way.

THere shal of men the tenth age then arise,
When God who did the heauens high devise,
At whose presence, the earth dath quake and mooue,
Of (a) Imagerie extinguish shal the loue:
And shal of Rome raised on her (b) hilles seuen,
The people shake. Then beis the strength downe dreuen
Of her riches, whill (c) Vulcane in his ire
Oft shal on her send furious flames of fire.

Apoc. 17. 9
& 23. pro.

Apo. 18. 17

Apo. 17. 16
and 18. 8. 9

(a) Hereby she noteth the inseparable Idolatrie of Rome in so much as Rome, and her idolatrie, shal stand together and fall together.

(b) Of these seuen hilles of Rome, read Apoc. 17. 9. and our 23. proposition.

[c] Here agreeable with the Revelation, doth she forewarne the finall destruction of *Rome*, to be by fire, vsing here poetically the name of *Vulcan* expresse, for mocking of them, and their idol Gods, for shee in all her books, acknowledged only the true God.

OVT OF THE FIFT BOOK AT THIS

*Part. De caelo veniet sydus magnum in
mare magnum, &c.*

- Apo. 8.8. From heauen there fell a great [a] star in the [b] sea,
And burnt it vp although both great and hie:
Apo. 18. &c. So beis burnt vp, and shall no longer stand,
Propof. 23. Thou [c] Babylon of Italie the land:
Who murdereth Saints, and many faithfull fow,
Apo. 17. 6. Temples tread downe that did the truethe avow,
and 18. 24. Yet thou O mischance suffer shall great paine,
Apo. 11. 2. As thou deseruest desert shall thou remaine:
Apo. 17. 16. Remain shall thou desert for euermore,
and 18. &c. Thy native soile henceforth thou shalt abhore:
For thou in [d] payson hath delighted thee,
Apoc. 17. 5. Mother of Whoredome and adulterie:
Apoc. 18. 7. And bougerie gainst nature nourishing,
A towne of ease in filth most flourishing:
Wicked, vniust, unworthie to be named,
Ah towne of Latins utterlie defamed:
As [e] Widow Wood, and Viper venomous,
Esay 47. 7. Upon thy banks thou shalt sit dolorous:
8. 9. And [f] Tiber flood for thee his spouse shall mourne,
Apoc. 17. 6. Thy mind is mad, thy heart for blood doth burne:
and 18. 24. Thou dost misknow Gods minde and might, for why
Esay 47. 7. Onely I am (sayest thou) and Who but I?
8. 6. &c. Eternal God, now wrack shall thee and thine,
Apoc. 18. 7. In all the earth shal not rest but ruine,
Esay 47. &c. A monument or yet a marke of thee,

Which

Which thou hadst when God gaue prosperitie,
 Thou mischance now sit solitar alone,
 Hurld syne to hel with many grievous grone:
 Where thou shalt bide burning both bone and hye,
 Into that lake of furious flaming fire.

Apo. 19. 20

(a) This great starre, Apoc. 8. 8. is called a mountaine of fire, and is there prooved to meane, the multitude of fierce and fiery people that beganne alreadie the first destruction of Rome.

(b) The sea is both prooved, Apoc. 8. 8. note *d* thereof, to meane *Italie*, as also here subsequently doeth follow.

[c] How this *Babylon* is *Rome*, we haue proved Prop. 23. and consequently, must be of the land of *Italie*, as here both marveilouslie & plainly this Prophetesse affirmeth.

[d] How much the people of *Rome* and all *Italie*, are inclined to poisoning and privie murders; all men knowe in so much as vulgarlie we call poison, an Italian posset.

(e) Because as testifieth both Esay 47. 7. and Revel. 18. 7. that she is a Queene and Ladie; fornicating with manie vowes, and thinketh her selfe no widowe, therefore at once say they there, as *Sibylla* doeth here, she shalbe made a widowe and desolate of all her vowes.

(f) This is the flood that goeth through the towne of Rome, bearing the name of *Tiber* to this day.

OVT OF THE SAME FIFT BOOK

at this Part,

Italia infelix deserta infleta manebis.

O Cursed and unhappie *Italie*;
 Unmeind or mournd for, barren shalt thou be:
 To ground as greene, as Wildernes unwrought,
 To Woods Wild and bushes beis thou brought.

Apo. 18. 2

And thereafter, saith shee
 Stay and restraine ye [a] mother murderers,
 Your hands and hearts, O filthie furtherers,

[b] To

Apoc. 17.5. (b) To bougie, like beasts abusing boyes,
 Who Women (c) chaste With villanie annoyes :
 And maketh Whores by your perswasen,
 Overcomd by subtil solistation:
 In thee the Sonne doth With his mother mell,
 The daughter Wife doth With her Father dwell,
 And Kings their (d) mowthes polluted haue in thee,
 In thee is found With beasts bougerie:
 Sit dolorous downe, deplore thy paine With pitie,
 Thou lecherous seat suppress, and sinful citie :

Ap. 18. &c

(a) Because that Nero, who was Emperor of Rome, murdered his mother, therefore here Sybilla styleth the whole Romanes after him, Mother-murderers.

(b) Who could more viuely describe by present history, the filthy vices of Rome, then here Sibylla doeth by her marvellous prophecie, for prooffe whereof, read their owne histories.

(c) To wit, chaste Lucretia, whom Sextus Targ. Aruns sonne to Targ. Superbus, the king of Rome, deforced filthily against her will.

[d] In mouing of Kings and Emperours to make oathes of maintenance, seruice and obedience to her, euen against God, and his trueth.

OVT OF THE VII. BOOKE AT THIS PART
 Roma ferox animi, post fracta Macedonis arma, &c

Rome fierce in mind, when [a] Grecians ar down driven,
 Shal stellifie thy selfe up to the heauen.

Ap. 18. 7. 8 But when thou thinkst thee in the highest height,
 God shal tread downe thy sturdie strength and might:
 Then shal I say when thou art dongen downe,
 Sometime on hie resounded thy renowne :
 The (b) second time, O Rome againe to thee,
 Hereafter yet I wil speake secondlie.

: a Alex

(a) *Alexander King of Macedonia*, Monarch of the world being dead, and the Monarchie of the Grecians being ended, then vp-start the Romans; and become monarch of the whole earth, and thereafter by the Pope they vsurped also the power of heauen.

[b] For the greater emphasie she doubles the word [secondly] meaning thereby, of a first and of a second destruction of Rome, according to the which, shee here pronounceth a first, and hereafter a second prophetic.

OVT OF THE VIII. BOOK AT THIS VERSE

Par tibi de cœlo sublimis vertice Roma, &c.

O Rome vpraised now with thy toppes lie,
The like ruine from heauen shall fall on thee:
Plaine beis thou made, downe shall thy toppes turne,
And flaming fire all whollie shall thee burne:
Farre shalt thou flit into an uncouth land,
Thy riches shall be refte out of thine hand:
In thy wall-steds shall Wolues and Toddes conuene,
Waste shalt thou be, as thou had neuer bene:
Where then shall be thy Oracles deuine,
What golden gods shall keepe or saue thee syne:
What God, I say, of copper or of stone,
Where then shall be the consultation
Of thy Senate? What helps thy nobler race,
Of Saturne, Ioue, or Rhea in this case?
Whose sensles soules and Idoles thou before,
Religiouslie did worship and adore:
Of whose greene graues, unhappie Crete auants,
Their figures dead vp doest thou set like Sants.

Then followeth immediatly of the Pope.

When rung in thee hath (a) fifteen Emperours,
Of all the World that hath bene conquerours:

Ap. 18. 21.

Ap. 17. 16.

& 18. 8. 9.

Ap. 18. 17.

Apo. 18. 2.

Iere. 50. 39.

Ha. 4. 7. 12

13.

Then

Dan. 7. 25.
Apoc. 11. 2
2. Theff. 2.
9. 101

Then comes a King (b) a manifolde crowne to beare,
Whose name shal be to (c) PONTI very neare.
His Wicked (d) foote the world shal visite,
Great gifts and goods then shal he impetrate:
Huge heapes of golde he shal haue into treasure,
With silver bid, and money without measure:
(e) Discovered things he shal loose and remit,
Of (f) Magick art, wel shal he know and wit
The mysteries and secret forcerie,
The mightie God he makes (g) a babe to be:
And downe he shal tread all true worshipping,
And at chiefe heads of errours first begin
His mysteries to all he shal expone,
Then comes the time of mourning and of mone:
For in a (h) roape his ending shal he make,
The potent people, and the towne shal wrack:
Thus shal they say, we knew and hoped ay,
Some-time on vs should come this bitter day:
The Fathers olde, and babes shal mourne for thee,
Beholding then thy dolorous destinee:
On Tiber banks lamenting sore thy case,
Sadde shal they sit, with many loud alace.

[a] Hauing before in the beginning of the fift booke, amongst other Emperours, described the fifteenth Emperour *Adriannus*, with many of the same tokens wherewith here the Antichrist is described, *Sybilla* here sheweth, that this wicked Antichrist shall come after fiftene Emperours, expresly thereby to put difference betwixt him and *Adriannus*, and not meaning thereby, that immediatly after the fifteenth Emperour, came the wicked Antichrist.

[b] *Adriannus* Emperour was before described with a siluer crowne, and to be a good man, but where here he describeth this wicked man to weare a manifolde crowne called in Greeke, *πολυκράνος*, sheweth thereby expressely and points

points out the Pope most liuely, who ever since *Constantine* the Emperours daies, beareth a threefold crowne, as the gift contained in the *Decret. dist. 96.* propoorts.

[c] Where thee describes *Adrianus* Emperour, the saith not that his name is neere vnto *Pontus*, which is to say, neere to the Sea, but plainly saith thee, he shall haue the name of the Sea: for where *Adrianus* was borne, the sea there is called the *Adriaticke* or *Adriano* Sea, but here saith thee, this wicked man shall haue a name neere to *Ponti*, meaning thereby plainly of the Pope, who is styled *Romanus Pontifex*, or *Summus Pontifex*.

(d) With his wicked foot doth he visit the world, both in treading downe Kings and Princes vnder his feete, as he did to *Fredericke Barbarossa* and *Henrie* the Emperours: as also in setting vp his foot to be visite, seene and kissed as a relique and publike spectacle to the whole world.

[e] Even sinnes discovered by auricular confession shal he presume to loose and remit.

[f] Hereof read *Platina* the Popes owne secretarie, together with other true histories, who make mention of 22. Necromantick Popes, and of eight Atheists, beside others of horrible natures.

(g) By representing God by stones, and carued stockes of bony Baby Iesus, and such like Idoles to the poore people to play them with, & many other vanities, where by he mocketh God, and would make God to seeme as an ignorant childe.

[h] This is vnperformed as yet, and seemes to meane of the last Pope, who shall make such a tragicall end, his people, leate and towne being vtterly wracked.

And shortly after followeth.

*Lament shal you, and mourne, laying aside
Thy [a] purple weed, imperiall robes of pride:
And into sackcloth sitting sorrowfull,
Repeat shalt thou thy plaints pittifull:*

Apo. 18. 19

Apo 18. 14

21.

O royall Rome, thou bragging Prince but Peere,
 Of Latine land the onely daughter deere:
 Thy pride but pompe ruyned shall remaine:
 Thou (b) once trode downe shall neuer rise againe:
 For gone shall be the glorie of that armie,
 That beareth the (c) Eagles in their ensigne:
 To whence then shall thy forces forward fair,
 What land with armes shall helpe the any mair:
 Yea, none now bound is to thy seruitude,
 O mishtant, &c.

(a) How both Popes and Emperours of Rome, haue their robe royall of Purple and skarlet, reade the Decret. dist. 96. as is said in the note (g) Apoc. 17.

(b) Shee speaketh not here of the wrackes that Rome sustained in times past, by the *Goths*, and *Vandales*, for all these wrackes were repaired: but here shee speakes of that greate wracke that is yet to come which neuer shall be repaired as it is testified Apoc. 18. 14. 21. 22. 23.

(c) The Roman Emperours beares the double displayed Eagle in their badge.

And hereafter followeth.

Then ends the world, then comes the latter light,
 Then God shall come to iudge his folke aright:
 But first shall fall on Rome but resistance,
 Of Gods wrath the wofull vengeance.
 A wofull life a bloudie time shall be,
 Oh, people rude, Oh land of crueltie,
 Thou little lookest, nor doth regarde aright,
 How poore and bare thou first came in the light:
 That to the like againe you should returne,
 And last before a dreadfull iudge should murre.

Apo. 14. 8.

14.

Apo. 17. 6.

and 18. 24.

IN summar conclusion, if thou O *Rome* aledges thy
 Iselfe reformed, and to beleue true Christianisme,
 then beleue Saint *John* the Disciple, whome Christ
 loued, publikely here in this Reuelation proclaiming
 thy wracke, but if thou remaine Ethnick in thy pri-
 uate thoghts, beleeuing, the old Oracles of the *Sibyls*
 reuerently kepte somtime in thy *Capitol*: then doth
 here this *Sibyll* proclame also thy wracke. Repent
 therefore alwayes, in this thy latter breath, as thou
 louest thine Eternall saluation. *Amen.*

FINIS.



UNIVERSITY
 LIBRARY
 CAMBRIDGE